WORLD CALL

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One Big, Happy Family
J. Edward Moseley

★

China's Churches Are Still Serving
E. Lyall Williams

★

The Drama of a Changing Africa
Robert G. Nelson

★

Visiting Tibet's "God-King"
Ruth Rice

★

DECEMBER 1959

★

Price 20 Cents

Christmas in the Belgian Congo

December, 1959

Vol. 41 No. 11

WORLD CALL

International Magazine of Disciples of Christ

The Cover

Pageantry plays an important part in the life of churches everywhere. The photo on our cover was not posed for publication but is from a Christmas program put on by Christians in the Belgian Congo. A father, mother and child, with aid from a donkey, are central figures in this "Bethlehem in Congo." The picture came to WORLD CALL from *Envol*, the excellent church magazine published in Leopoldville.

Hidden Answers

1. Who sounded like Thomas Campbell?
2. How many refugees are existing in Hong Kong?
3. Who is Harley Patterson?
4. Where does John of the Cross sell Gospels?
5. What recent trends have marked the church in China?
6. Who is Donald M'Timkulu?
7. Who studied I Peter and its meaning for the church today?
8. What questions do young people ask about marriage?
9. Where is the Dalai Lama living?
10. What can the church do about the "population explosion"?
11. Name some ways in which the scene is changing in Africa?
12. Where are cottages being built for elderly persons?
13. Do ministers have a code of ethics?

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GLOBAL HIGHLIGHTS

News of the World Through the Eyes of the Church

Disciple Pastor Heads Mexican Bible Agency

MEXICO CITY.—Daniel Lopez De Lara has been appointed secretary of the American Bible Society's Mexico agency. He succeeds the late Francisco Estrello, who died on April 30.

Mr. De Lara

Mr. De Lara, a minister of Disciples of Christ, received a diploma in theology from Union Theological Seminary here. He has served as director of Christian education for Disciples in Mexico and has directed social service activities.

Mr. De Lara was pastor of Central Christian Church in San Luis Potosí until his appointment two years ago as Mexico Bible agency assistant in the field of promotion and public relations.

The Mexican leader is held in high regard in his own communion and among the various other bodies working in the country. He has represented Disciples at important conventions and world conferences.

Korea Pays Tribute to Protestant Missionaries

SEOUL, KOREA. (RNS).—In a unique tribute to Protestant missions, the Republic of Korea sponsored a nationally-publicized seventy-fifth aniversary celebration of the opening of Protestant missionary work in this country.

Some 2,500 persons crowded Seoul's Yongnak Presbyterian Church to hear high government officials express appreciation for the planting of Protestant Christianity in Korea, an event which Song C. Chun, director of the Office of Public Information, called "a turning point in the history of this country, politically, economically and culturally."

Ecumenical Movement Seen Entering "New Era"

GENEVA.—W. A. Visser 't Hooft, general secretary of the World Council of Churches, said here recently that the ecumenical movement has moved into a new stage of development marked by "expansion, complication and development."

"The time is over when it was a movement of Christian people who had some general interest, some vague good will towards each other and some general hope that the church would play its part in the world," he declared. "Today we need serious, mature leaders who will carry forward the life of the movement."

Dr. Visser 't Hooft noted that the ecumenical movement has been extended geographically in Asia, through the new East Asia Christian Council, and in Europe and other parts of the world.

Japan Girls' School Opens New Building

TOKYO.—On Sept. 14, following a brief worship service of thanksgiving, senior high school classes were begun in the new Joshi Sei Gakuin (Margaret K. Long Girls' School) building here.

The new building has nine classrooms, a home economics room, science room, library and auditorium, as well as office space for teachers and a student lounge.

The official dedication of the building took place on Nov. 1 in connection with the celebration of the fifty-fourth anniversary of the school.

Disciples of Christ in the United States, through the Capital for Kingdom Building program, have contributed $40,000 for this new structure. The girls' school is historically related to the Disciples of Christ.

Ethiopian Church Adds 100,000 Members

NEW YORK.—Archbishop Abuna Theophilos of the Ethiopian Orthodox Church says that more than 100,000 converts have been baptized by his church in the past three years. He described the evangelistic advance during his visit here this past fall.

The second-ranking leader of the Ethiopian Orthodox Church, to which Ethiopia's emperor and nearly 11 million others there belong, also went to the West Indies to visit churches under the

Mark Anniversary of "Declaration and Address"

ONE of the greatest needs of Christendom today is for renewed and intensified efforts to obtain unity. This was the central theme of addresses delivered on Oct. 25 at Bethany (W. Va.) College by three noted church leaders.

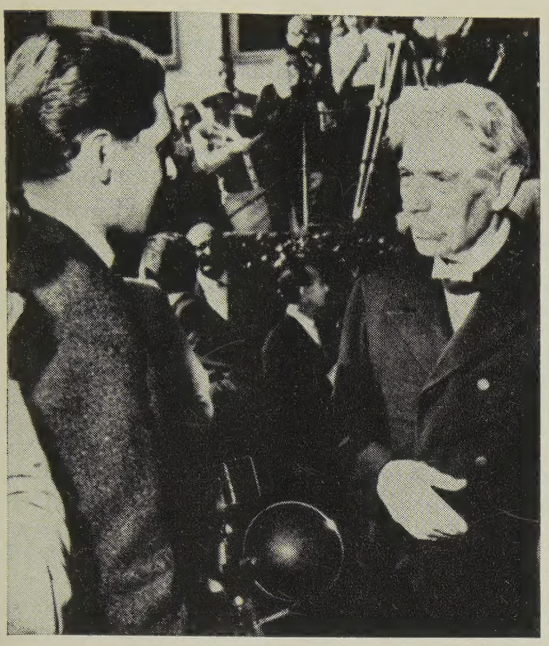
The occasion was the one hundred and fiftieth anniversary of the writing of "The Declaration and Address" by Thomas Campbell, father of Alexander Campbell, founder of Bethany College in 1840. This historic document marked the beginning of a religious movement which, in its various branches, totals more than 3.5 million members.

Principal speakers at the program at Bethany were Howard E. Short of St. Louis, editor of *The Christian - Evangelist - Front Rank;* Jay J. Smith, minister of the Church of Christ (non-instrumental) at Goodlettsville, Tenn.; and Ronald E. Osborn, dean of Christian Theological Seminary in Indianapolis.

In calling the convocation Bethany College was joined by the Disciples of Christ Historical Society and the Council on Christian Unity.

All speakers affirmed the importance of "The Declaration and Address" to the church. They upheld the right of individuals to hold differing convictions about the nature and organization of the church, but they called for greater love among all professed believers. "The Declaration and Address" expresses the idea that the church basically is one.

In this photo, seated, left to right, are Mr. Smith and Perry E. Gresham, Bethany president. Standing are Dr. Short and Dr. Osborn.



Schweitzer Gets German Honors

A man of definite ideas—even when it comes to being photographed—is Albert Schweitzer, famed Protestant missionary. Dr. Schweitzer is shown here in Frankfurt, Germany, talking with a photographer about a pose he does not like. Dr. Schweitzer was in Frankfurt to receive honorary citizenship from the city in a ceremony. At one time he jokingly told photographers, "I'm not Marilyn Monroe." Dr. Schweitzer left his jungle hospital at Lambarene, French Equatorial Africa, for a three-month visit in Europe. He is now 84 years old.

—RNS Photo

jurisdiction of the Ethiopian Patriarchate.

The archbishop noted that in the population of 21 million in Ethiopia there are, in addition to the 11 million Christians, 6 million Muslims and 150,000 Jews, with the remainder chiefly animists. He stressed that with the new emphasis on self-determination and freedom in Africa today, the Ethiopian church as a self-governing and native church is the proper instrument for the evangelization of large numbers of Africans.

Archbishop Theophilos, a member of the Central Committee of the World Council of Churches, expressed appreciation for the relationships the Ethiopian church enjoys with other churches through its membership in the world organization.

Men's Church Groups Seen As "Christian Task Force"

WICHITA, KANS. (RNS).—Men's church groups were challenged here to be a working "Christian task force." They should be training their members in prayer, Christian study and witness, Elton Trueblood told more than 5,000 delegates to a men's conference here.

The day is gone when laymen could discharge their function by being helpers of the pastor, said Dr. Trueblood, professor of philosophy at Earlham College in Richmond, Ind.

"The opposite pattern is the true one," he said. Laymen bear the major evangelistic burden because they work daily "in common life," and the pastor's task is to help them do this sacred work better, he added.

Dr. Trueblood attributed a growing interest of laymen in the church to "a better estimate of the virility of Christ, and the wide-spread realization that we cannot have an effective church unless it has mature men who carry the major burdens of the community."

Rise of highly successful men's movements in the major Protestant communions "is welcome," Dr. Trueblood said. "But what brings sorrow is the fact that so many of the organized men have no sense of mission. They meet and they eat, but often that is all that can honestly be said."

Australian Churches Plan Unity Meetings

MELBOURNE, AUSTRALIA. — Modern problems and challenges confronting the Christian community will be discussed here in February at what is expected to be one of the biggest church conferences ever held in Australia. Special emphasis will be on closer cooperation among the churches to meet new needs in evangelistic and other fields.

Convened by the Australian Council for the World Council of Churches, the conference is scheduled to attract nearly 500 delegates from Anglican, Protestant and Orthodox bodies. It will be presided over by Alan C. Watson, moderator of the Presbyterian Church in Australia.

The conference, it was announced, will be divided into five "commissions," each assigned to a specific study topic. The topics will be:

1. The authority of the Bible.
2. The Australian churches' evangelistic responsibility, including recognition of partnership with the churches of Asia.
3. Ethical problems of economic and technical assistance by governments.
4. The church in an industrial com-

Christmas—1959

A north woods sketch is one of several illustrations by Francis Lee Jaques appearing in *Christmas, An American Annual of Christmas Literature and Art, Volume 29*. The 68-page annual is edited by Randolph E. Haugan and is published by the Augsburg Publishing House, Minneapolis, Minn. It is one of several volumes published annually for use at Christmas. The Augsburg volume, popular with many families at the Christmas season, sells for $1.50 in the gift edition and $3.50 in the hard-bound library edition.

Jordan Monarch Thanks Churches for Aid

King Hussein of Jordan expresses his country's thanks for Church World Service aid to impoverished Bedouins and Arab refugees in an interview in Amman, Jordan, with A. Russell Stevenson, left, overseas program director for the National Council agency. Disciples of Christ aid in the work of CWS.

—RNS Photo

munity, with special attention to the appointment of industrial chaplains and the effect of automation and greater leisure.

5. The local congregation and whether it is meeting twentieth century needs or has become too much of a secluded club.

The commissions will include "a balance of clerical and lay men and women of all age groups." The churches they will represent are the Church of England, Presbyterian, Methodist, Congregational, Churches of Christ (Disciples), Salvation Army, Greek Orthodox, Society of Friends, Baptist, Lutheran, Russian Orthodox, and Antiochan Orthodox.

Dr. Watson said the objective of the conference is "to clear the ground for the denominations to approach each other with a view to a closer working together, and even ultimate union."

Churches to Evaluate Christian Education

MADISON, N. J.—The training of today's children in church schools must be carefully studied and evaluated, a group of forty Christian educators agreed recently. At a conference called by two units of the National Council of Churches at Drew University here, Protestant and Orthodox education leaders discussed ways in which the church school's effectiveness can be measured.

"Very few church people believe that Sunday school is the most wasted hour of the week," said Lauris B. Whitman, executive director of the National Council's department of research and survey, "but we'd like to prove it isn't."

His department joined the NCC's division of Christian education in setting up the conference for general orientation and in developing techniques to measure the effectiveness of church education programs.

Dr. Whitman announced that study papers prepared for the conference and the findings reached at the four-day meeting will form the basis of a manual on evaluation in Christian education for the use of local church teachers and others involved in the educational program.

Study Supports Family Planning

GENEVA.—Strong support for family planning as part of the answer to the world-wide "population explosion" is given in a long-awaited report of a special Christian study group, published in the *Ecumenical Review* on Oct. 7.

Accepting the idea that the limitation or spacing of children is morally valid, the group held that advances made in medical knowledge give husband and wife the responsibility in Christian conscience to use this knowledge "in relation to the procreation and nurture of children."

Noting that the current population explosion, which means an annual world increase of 50 million persons, causes grave "social, political, economic and even religious repercussions," the study group states that "its shock waves buffet countless human families."

Says Christianity Losing Ground in Africa

DALLAS, TEX.—A Disciples of Christ missions executive said here recently that despite the apparent success of Protestant missionary activity in southwest Africa, Christianity is still losing ground in that area.

Robert G. Nelson of Indianapolis, Africa secretary in the division of world mission of The United Christian Missionary Society, said:

"All Protestant groups are growing very rapidly in the regions of Africa south of the Sahara. My communion, for example, is baptizing something like 7,000 a year. With all of this numerical success, however, we are not keeping pace with the growing potential."

Mr. Nelson, who has spent eleven of the past forty-five months in Africa, attributed this loss of ground to rapid

See article by Robert G. Nelson on changing Africa on pages 25-27.

Apartments for Aging Opened in Hollywood

At right is the newly readied Bethany Towers in Hollywood, Calif. This is an apartment building to be operated by Disciples of Christ as a self-financing home for the aging. Bethany Towers consists of some ninety apartments of various sizes, all fully furnished and having private tiled baths, kitchenettes and dinettes. There will be a main dining room for the home. Persons who enter the home sign a life care agreement which provides for medical costs. The apartments are located favorably, reports Neal D. Ireland, 1745 Gramercy Place, Hollywood, executive director of the project, launched by state convention action.

social changes, some increase in population and out-dated missionary approaches.

"Protestant churches are not tooled up with sufficient finances and personnel to meet the challenge of the rapid social changes," he said. "That's where we will lose the fight to communism, if we lose."

Mr. Nelson said the only way Christianity can reach the African masses is through their leaders. "I know that this concept is in conflict with the view of many church leaders who send missionaries out to preach to the masses," he said, "but in the present political atmosphere we will have to move more rapidly, if we are to seize the opportunities to give guidance."

He asserted that the real concern of American church leaders should be to deepen the Christian convictions of their African converts.

"There is a certain amount of superficiality in their faith," he explained. "A lot of the Christian teachings don't go very deeply into their thinking. An observer can see through the veneer of Western culture in Africa and I think the same is true in their church life."

California Disciples To Establish Seminary

SANTA MONICA, CALIF.—The Christian Churches of Southern California have taken steps toward the establishment of a seminary within the state.

In the state convention held here by Disciples in August, a resolution was adopted to "incorporate a Disciple Seminary Foundation for the purpose of establishing and/or affiliating with an established institution or institutions for graduate ministerial training and to receive and administer funds for that purpose."

Certain additional directives were given to the foundation, including negotiating with the Southern California School of Theology at Claremont, near Pomona, for an affiliate relationship."

The board of the Disciple Seminary Foundation was elected by the convention, and its first meeting was held in the state office of the Christian Churches of Southern California on Sept. 30. President of the foundation is Gilford Olmsted of San Bernardino.

CWS Surveying Plight Of Refugees in Calcutta

NEW YORK. (RNS).—A two-month survey of the plight of 3,000,000 refugees in the Calcutta, India, area is being made by Herbert Stroup, dean of students at Brooklyn (N.Y.) College. The survey is for Church World Service, relief agency of the National Council of Churches.

Dr. Stroup is working with three other specialists in studying the situation, which has grown steadily worse since the partition of India ten years ago. Refugees continue to pour into the area from East Pakistan.

Direct relief and welfare needs of the refugees are being probed, and a long-range program of assistance will be drawn up by the four-man team.

Protest Conviction Of Spanish Minister

WASHINGTON, D.C.—Secretary of State Christian A. Herter has been asked to lodge a formal American protest with the Spanish government over the conviction of a Spanish Protestant minister, Gregorio José Nuñez Moreno, who was fined and sentenced to a month in jail for attempting to reopen the long-closed Second Baptist Church of Madrid.

L. D. Newton, president, and Glenn L. Archer, executive director of Protestants and Other Americans United for Separation of Church and State (POAU), in a letter to Secretary Herter said that if such a protest constitutes interference in Spanish affairs, the State Department should remember that "we are constantly 'interfering' in Spanish affairs with large financial contributions which are being used to bolster a dictatorial regime."

"Surely we can make it clear to the Franco regime," said the POAU leaders, "that Spain's present policy in dealing with religious minorities is repugnant to those democratic principles for which we stand."

"Many Protestant churches are being closed in almost every part of Spain without legal process while we continue to support the dictatorship of Franco with American funds," they complained.

They offered to supply the Department of State with a list of more than

Special Days

Dec. 6	Woman's Day
Dec. 13	Universal Bible Sunday
Dec. 20	Christmas Offering Sunday
Dec. 27	Student Recognition Sunday

Historic Island Church Gets New Building

DEDICATION services were held recently at the new Dajaos Arriba church southwest of San Juan, Puerto Rico. Leaders from all across the island attended the program, which marked a significant milestone for this historic old congregation.

The Dajaos Arriba church was one of thirty-three planted by V. C. Carpenter, pioneer Disciple missionary, fifty years ago. It is located on a ridge some three or four miles from McLean Conference Grounds.

The old building was outgrown as the membership grew to 250—all farming people, since there is no village, town or crossroads point near the church. But funds were scarce and construction costs high, so members made long-range plans.

The Dajaos Arriba congregation started a building fund which grew to $10,000 by construction time. American churches gave $5,000 through Capital for Kingdom Building. The remainder is being raised by the congregation to pay out a Board of Church Extension loan.

The new church is more accessible than the old, which was located about half a mile past the end of a mountain road.

The Dajaos Arriba church is unique in that it has given nineteen of its young people to church vocations. Many Puerto Rican Disciple leaders grew up there.

Domingo Rodriguez, pastor of the Disciples of Christ church at Cataño, speaks from the pulpit to the overflow crowd attending the Dajaos Arriba dedication. At far right is George Earle Owen of The United Christian Missionary Society.

WORLD CALL

twenty Protestant churches which they said are presently closed because of police interference.

Catholic-Orthodox Talks Postponed, Vatican Reports

VATICAN CITY. (RNS).—Plans for discussions in Italy between Roman Catholic and Eastern Orthodox theologians before the coming Ecumenical Council have been shelved indefinitely, it was announced here. The talks were to have taken place at Venice in the summer or fall of 1960.

Reason given for the postponement was that certain "complications" had arisen. According to unofficial sources, two factors were chiefly responsible for the calling off of the projected talks in which ten representatives of the Catholic Church and an equal number from the Orthodox churches were to have taken part.

One, they said, was excessive publicity given the proposed discussions, which has caused "false and unrealizable hopes" of an early reconciliation between Rome and the Orthodox bodies, separated for 900 years. The other, they stated, was a demand that Protestant representatives also take part.

The demand was made by Archbishop Iakovos, head of the Greek Orthodox Archdiocese of North and South America, who declared that the Orthodox churches would never participate in conversations with the Roman Catholic Church unless they had as their eventual aim "the inclusion of the Protestants."

Alcoholics in Mental Hospitals Increasing

SAN ANTONIO, TEX. (RNS).—Alcoholics committed to America's mental hospitals and psychiatric wards are increasing at the rate of nearly 10,000 a year, leaders of the National Woman's Christian Temperance Union were told here.

According to the latest tabulation of the National Institute of Mental Health, more than 56,000 alcoholics were committed to 432 state, county, private and psychopathic hospitals or passed through the psychiatric wards of 410 general hospitals in 1956, compared with 46,000 the year before. This was the report of Mrs. L. G. Rowley of Waterford, Mich., National WCTU vice-president-at-large.

She addressed officers and department heads of the 85-year-old temperance organization at a session in connection with its annual convention.

Mrs. Rowley said that the figures show that the country's too-few mental institutions are being increasingly overcrowded by persons maimed or disabled by drink and that the problem of alcoholism . . . "far exceeds that of opium, heroin, or other narcotic drug addiction in the U. S."

Puerto Rican Seminary Gets Large Lilly Grant

INDIANAPOLIS.—A $17,500 grant has been made to the Evangelical Seminary of Puerto Rico by the Lilly Endowment, Inc., a philanthropic foundation here, to up-grade and strengthen its academic program.

Besides aiding in the purchase of new volumes for the seminary library, the grant will enable the creation of a visiting professorship during the next five years and also will help improve the school's annual Summer Institute for Protestant Ministers.

Since 1919 the Puerto Rican institution has been the official theological seminary for ministerial candidates of six Protestant communions which have work on the island. They are the American Baptist Convention, United Presbyterian Church in the U.S.A., the Methodist Church, Evangelical United Brethren Church, United Church of Christ, and Disciples of Christ.

Thomas J. Liggett, former missionary in Argentina with The United Christian Missionary Society, serves as president of the seminary. Dr. Liggett was honored on Nov. 7 with an honorary doctorate from Culver-Stockton College, Canton, Mo.

Beneath the Spire

CHARLES R. MEEKER, JR., 46, premier showman of Southwest, is member of Northway Christian Church, Dallas, Tex., where he teaches youth Sunday church school class . . . born in Parkersburg, W. Va., grew up in Pittsburgh, moved to Dallas in 1932 . . . graduate of Southern Methodist University . . . wife is former Doris Shaw, of Amarillo, Tex.; parents of a son . . . vice-president, managing director Texas State Fair Musicals since 1945; produces noted theatrical entertainment . . . member planning committee Greater Dallas Church Council, board of directors Dallas Grand Opera Association, is top-ranking civic leader in numerous other ways.

Mr. Meeker

* * *

RUTH BURKLOW (MRS. HENRY GRANT) LOWE is secretary to husband, who is superintendent Christian Church Homes for children and aging at Danville, Ky., where have served last two years . . . born 42 years ago at Fleming, Ky.; completed general courses Bowling Green (Ky.) Business U. . . . worked for Federal Dept. of Interior, Ashland, Ky., 1937-39 . . . married, 1939; mother of two children, David and Mary Young . . . church secretary, Cynthiana, Ky., Christian Church, 1948-57 . . . member B. & P. Woman's Club; active in Ky. Federation Women's Clubs; charter member Junior Woman's Club, Cynthiana, and Harrison County, Ky., Homemakers' Club . . . served on Girl Scout board, Harrison County; now member Girl Scout committee Danville First Christian Church . . . has held several offices in Christian Women's Fellowship; member Eastern Star . . . counselor, secretary, craft leader in Ky. Chi Rho camps . . . raises African violets; has about sixty plants . . . makes hooked rugs and weaves baskets.

Mrs. Lowe

* * *

W. MARION ROWLEN, 57, Trenton, Mo., minister for Missouri Christian churches in District #2 since 1958 . . . studied three years in Johnson Bible College; three more at Eureka College where received A.B. degree in 1929 . . . born at Pesotum, Champaign County, Ill.; he and wife Laura have two sons, Gary and Thomas Marion . . . leadership education teacher, he and wife directed Missouri family camps, 1955-57 . . . chairman committee of St. Louis Metropolitan Church Federation to build Chapel of the Good Shepherd in City Hospital there . . . secretary-treasurer, then president, St. Louis Christian ministers; secretary-treasurer Missouri Christian ministers for three years . . . collector English New Testament translations, has about thirty . . . dabbles in carpentry, writes poetry.

Mr. Rowlen

—BELL RINGER

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When We Pray for Another

IN a bulletin of University Place Christian Church of Champaign, Illinois, we read recently an interesting statement on "The Blessing of Children." It emphasized the fact that faith and commitment, if they are to have meaning, must be personal. No one person can believe for another person. Christian baptism is without meaning for the one baptized unless it is an act of conscious and personal commitment.

At the same time, the brief statement held that it is right and spiritually meaningful for parents and members of their church to join together in the church in prayer on behalf of little children. The statement then closed with this impressive comment from the late Doctor Henry Sloan Coffin as to what we really do when we pray for others:

When we pray for another, it is not an attempt to alter God's mind toward him. In prayer we add our wills to God's will, our hearts to his outgoing love, our thoughts to his unfailing remembrance, that in fellowship with him, he and we may minister to those whom both he and we love.

It would be very difficult to describe more clearly the spirit which should be in our hearts and minds when we offer what is called intercessory prayer—*when we pray for another.*

Managing Money

WE have all noticed how some of our friends who have very modest incomes seem somehow to get along and to have for their families a good share of what they really need. We often wonder how they manage.

We have also seen others who have what most of us would call rather adequate incomes, but who somehow seem never to be free from the tension which comes when wants are always greater than resources. And often, it is a case of spendings being larger than income. We wonder what makes them that way.

The difference, of course, is usually the difference between people who manage their money and those who don't. In the effects, too, we often see the difference between a happy family life and one that lacks that something needed to make a home a real unit.

We don't mean at all that this is the only factor that makes the difference between a home that is happy and one that is not. We do mean that the use of money is important and really basic. It has to do with character, for the way one makes his money and the way he uses it does to a large degree reveal his character—the kind of person he really is. And the patterns set in the home go far in determining the character of the children who grow up there. The trouble with many adults who never get along on incomes which seem to be adequate is that they have never really grown up.

WE learned recently of an unusual service that is being carried on by the Women's Division of the Institute of Life Insurance. Under the direction of Mrs. Marion Stevens Eberly, the division has produced some of the most readable, usable booklets on managing money in the home that we have seen. We believe that many ministers and others who do counseling will want to secure some of this literature.*

One booklet which has to do with the general problem is *A Discussion of Family Money*. The subtitle of this practical little booklet is *How Budgets Work and What They Do*. It discusses the young married couple, the children, simple budgeting, keeping solvent, savings, purchases, keeping down living expenses, and other such problems. It does this in simple, understandable language.

Two other booklets are meant for children as they come to the period of managing money on their own. *Money in Your Pocket* is directed to boys. The booklet for girls is *A Miss and Her Money*. Both are illustrated and are written so as to hold the interest of the younger members of the family.

WE believe that ministers and many others will find these booklets helpful, either personally or in advising others. One need not endorse every word of advice found in them to agree that they may help people come to grips with a basic question for every home: How to manage money.

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*Any of these booklets, *A Discussion of Family Money, Money in Your Pocket,* or *A Miss and Her Money* may be had by writing Mrs. Marion Stevens Eberly, Director, Women's Division, Institute of Life Insurance, 488 Madison Avenue, New York 22, N.Y.

What Kind of Light?

EDWIN T. Dahlberg, president of the National Council of Churches, has a rare gift for throwing new light on an old truth by the thrust of a few simple, striking words. An address at a recent Indiana Baptist convention offered a good example of this ability to bring his hearers to a halt and make them think.

Dr. Dahlberg was speaking of Mr. Khrushchev's repeated use of such words as *peace, disarmament,* and *world friendship.* These, he said, are great words. And we should not let "an unbeliever like Nikita Khrushchev" monopolize them "while we in the church are content to be the echoes of the State Department and the Pentagon."

Then, in a single sentence, so simple and so clear that none could escape its power, the St. Louis minister said:

"Jesus told Christians to be the light of the world, but he did not mean they were to be the tail light."

Toward a United Church?

FEW statements from any church body have been more misunderstood than the announcement last January that the Pope of Rome planned to call a great Ecumenical Council in which a primary concern would be for the union of all Christians. The announcement was so made that many people, including many of the press, assumed that the proposal was for a truly representative gathering. It was assumed that representatives of all churches would be present and there would be a genuine meeting of minds. Nothing could be much farther from the truth.

As time passes it becomes more and more clear that any Ecumenical Council held will be purely a Roman Catholic affair. On the basis of an address by the Pope on June 14, the Vatican newspaper, *Osservatore Romano,* emphasized that the proposed meeting would be a council of Roman Catholic bishops. Its main purposes will be that the Roman church should attain new vigor for its mission and consolidate its own life. It is also to be noted that no invitation to an Ecumenical Council has to this day come to the World Council of Churches or to the Orthodox churches in or out of the World Council.

THERE is no reason to think that the Roman Catholic Church has changed its historic position as to how church union is to be achieved. That position is that Rome will welcome home any penitent children who wish to return. That this fact stands unchanged should not be surprising. It was the blare of publicity that led many people to think that Rome had extended a gracious invitation to Protestants and Orthodox to join in seeking unity together. In the process, many editors and columnists became most eloquent in acclaiming an invitation that was never issued. Despite the publicity, no representative meeting is planned, no invitations have gone out, and there are no signs of change at this time in the age-old Catholic position.

Church union can never come except through conversations between representatives of churches meeting on a basis of mutual respect and equality. Neither is there hope for unity on the basis of one group insisting that it has the *one way* and the *true faith* and that others must accept its position. We do not mean that this is an attitude peculiar to Roman Catholics. It is their official position, but it is the unofficial position of others. Some who talk most about church union simply mean that they want others to come to them.

YEARS ago Doctor Albert W. Palmer, then president of Chicago Theological Seminary, described this attitude as the Nigerian theory of Christian unity. To clinch his point he quoted the limerick:

> There was a young lady from Niger,
> Who smilingly rode on a tiger;
> But they came from the ride
> With the lady inside,
> And the smile on the face of the tiger.

We who believe in the need for a united church must never rely on the Nigerian theory. We must seek to share what we have to give. We must seek to understand what others have to give. Then perhaps time, patience, understanding, and God's spirit within us will reveal the way to a united church.

African Leadership for Africa

THE appointment of Donald M'Timkulu as full-time secretary of the All-Africa Christian Conference is an indication of the way African church leaders are moving toward more effective Christian cooperation. Dr. M'Timkulu is a native of Africa. He is an educator and is well prepared for his work. He has done graduate study in Africa, Europe and the United States. In his new post he takes over work done by a non-African on a part-time basis. The program under a "provisional" committee will be expanded.

The committee that named the new executive for this all-Africa agency also outlined hopes for the new program. The secretary will seek to help the churches to keep up with the rapid changes taking place. He and the conference will try to "find ways of measuring up to the expansion of Islam, the uprooting of tribal peoples by modern technical advance, the fragmentation of Christians into many confessions and sects that are not cooperating with each other effectively." They will seek also to strengthen the evangelistic efforts in "remote bush areas."

Africa is on the move. Great changes are ahead in education, government, industry and trade. These changes make all the more important this new movement for closer cooperation among the churches. We are especially glad that African Christians are taking places of greater responsibility in planning the larger work of the churches.

This photo at the left, taken in the 1920's, shows children of the Juliette Fowler Homes in Dallas, Texas, as they prepare to leave in buses to attend Sunday church school in the East Dallas Christian Church. Harley Patterson rode in these buses and attended church regularly during his years as a resident of the NBA home.

One Big, Happy Family

A Minister Remembers His Fifteen Years in a Disciple Children's Home

By J. EDWARD MOSELEY

EDITORIAL NOTE: *This sketch is from a chapter of a forthcoming book by the author. Ten profiles in the volume will characterize aging persons and former children who have lived in benevolent homes of Disciples of Christ.*

ONE summer afternoon, after his graduation from high school, Harley Patterson took a group of the 120 children then residing in the Juliette Fowler Homes of Dallas to Fair Park there. Free swimming was the big attraction. Their busload of thirty-five boys and girls was about evenly divided between the two sexes.

"Since I was in charge of the group," Harley recalls, "one of the Fowler girls came to me, after we had been swimming, and said that a boy she did not know was pestering her. She pointed him out to me. I went up to him and asked him to stop annoying any of our girls."

"Who do you think you are?" the stranger asked, bristling. Before Harley could reply, the boy added, with even more scorn, "If you're not a yellow cad, you wait here until I get back!"

"We'll be here—in the middle of the pool," Harley

Harley Patterson reads to his family during an evening together in their Oak Ridge, Tennessee, home. Left to right are the three children, daughters Gayle and Kathy, and Larry, the son; Mr. Patterson; and his wife, Frances. The Pattersons were married in 1940. They met while attending the 1939 World Christian Youth Conference.

replied. While the pestiferous lad was gone, he asked a couple of the Fowler boys to round up other boys of their group and to make certain that all were at the pool in case a fight started.

"They did a good job. Not only did they round up the Fowler boys, but the girls too!" Harley says. "No one wished to miss the excitement. The other boy soon returned with three friends. As the crowd ganged up the guard came over and broke up the group before any trouble developed," he continued.

"This unusual incident illustrated, as nothing else in my experience of fifteen years in the Fowler Homes, how the children there stick together, as real brothers and sisters, whenever any member is challenged by an outsider," he concluded. Fortunately, nothing happened in the vexing incident to mar the Fowler children's city-wide reputation for good behavior. It was a case, too, of the right person—Harley Patterson, tall Texan—being in the right place at the right time.

This vivid experience was recalled with many chuckles by Mr. Patterson while he sat in his study in the attractive white frame building of the United Church in Oak Ridge, about twenty miles northwest of Knoxville, Tennessee, and a similar distance southeast of TVA's Norris Dam.

First Congregation Formed in City

Set on the side of the beautiful ridge for which his city of 35,000 is named, the United Church, established in 1943, was the first congregation formed in the renowned atomic energy center.

Harley (Edward—for which he has an aversion) Patterson entered the Juliette Fowler Homes in Dallas, Texas, in 1920. He was a full orphan. About seventy-three per cent of children in welfare homes then were orphans. Today the full orphan has become the vanishing American. Less than three per cent of children now receiving care in welfare homes have lost both parents.

The Juliette Fowler Homes serve both homeless and distressed children and needy older adults. Both are homes of The National Benevolent Association of the Christian Churches (Disciples of Christ), of St. Louis, Missouri.

Seven years old when admitted, Harley was born at Arlington, Texas. His older brother, Bailey, continued to reside with their grandmother. The brothers had three sisters who entered the Fowler Homes with Harley. Their younger sister, Juanita, after two years in Fowler Homes, was adopted. The other two sisters eventually became graduate nurses.

The Patterson family had been extremely poor. The father died when Harley was two years old, the mother when he was seven. His mother had married a second time, and the family moved often. The children resided a while in the Tarrant County Home for children. Before admission to Fowler Homes, Harley lived a month or two with his grandmother.

"I never knew inside plumbing in any house where I had lived," he said. "Furthermore, there were probably no electric lights in any of those houses."

Adjusted Quickly to New Life

The young child adjusted quickly to the better life in the Fowler Homes, which then accommodated fifty children. His bed was in a dormitory with a dozen other boys; but for the first time in his life, Harley Patterson had his own bed. And until he was seven years old, he had never tasted a balanced meal.

The matron in charge of Harley's section of the dormitory was responsible, in that time when group-work principles were unknown, for twenty-four children. She mended their clothes while the boys helped to iron them. Harley soon learned that his work assignments, whether sweeping a floor or making a bed, had to be done properly so as to meet approval upon inspection.

Harley maintained satisfactory relations with other children in the home and at school. His older brother visited occasionally, but they both lost track of two half-brothers. Juanita, the younger sister, adopted and given a new name, was brought to Fowler Homes three or four times a year by her new parents. Harley vacationed a week or two every summer with relatives.

No Fowler child was permitted in the 1920's to earn any spending money. Neither did any receive allowances. "When relatives or friends gave us money, it had to be placed in the lockbox for our own account,"

A group of children living at the Juliette Fowler Homes are shown in their swim suits. Harley Patterson, as a boy, appears in the back row, above the other children, at right center. Mr. Patterson remembers some of the experiences he had as an older youth at Fair Park in Dallas. On one occasion, he rallied the boys from the Disciple children's home when one of the girls of the group reported that she was being annoyed by a boy at the pool. Such incidents as this testify to the solidarity of the group.

M. Boyd Keith, long-time manager of the Juliette Fowler Homes, is shown in the photo as he stands in the midst of a group of the Fowler children on the home's playground.

Mr. Patterson said. Pondering the matter, he added, "This was one of the weak spots." A youngster was allowed to spend any of his own savings *when he was able to persuade the head matron* that he really needed something.

There was no formal vocational training for the children, but there was opportunity for limited vocational instruction. Through weekly tasks the children learned to face real-life situations, just as others did in private homes. Their chores taught them what goes into the making of a home, how people live, how a lawn is tended, how food is grown and prepared, and how a table is set, dishes washed, and rooms cleaned.

One of Harley's regular assignments was helping to prepare school lunches for the children. Bread was cut by a slicer, and two sandwiches, plus cookies or an apple, had to be wrapped for about eighty children. "It did not take me long to get that chore systematized," he said, with a grin, "and I did it so well that it was not easy to get transferred to another assignment!" The knowledge of "how to take care of a bed and my clothing was invaluable training and will stay with me all of my life," he added.

Mr. Patterson had several boy friends visit him in Fowler Homes when he was a high school senior. During that year he dated occasionally, especially for class activities. Sometimes his dates were with a girl from Fowler. The teen-agers in the home were taught how to dance and encouraged in dancing by the home's manager, M. Boyd Keith. This enabled the youth to attend a high school dance without embarrassment.

Mr. Keith, a banker, was an enthusiastic churchman. Treasurer of the East Dallas Christian Church, he became manager of the Fowler Homes without salary. His time and talent were used without limit. For a generation he worked many hours every day counseling the aging, playing with children, supervising services, and maintaining buildings.

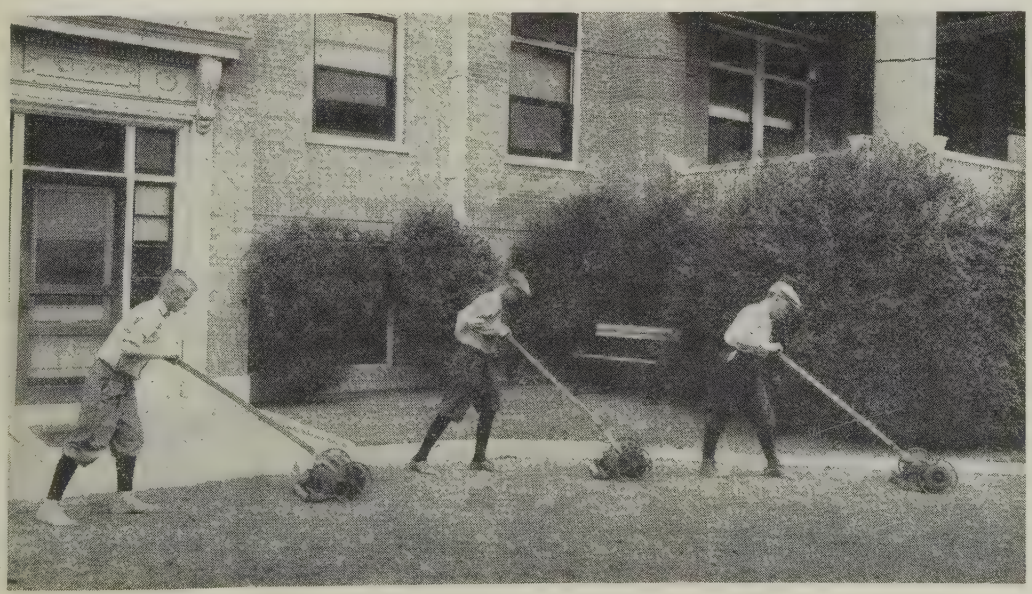
Harley always anticipated attendance at both day school and Sunday church school. In his early years at the home, he walked to the East Dallas Christian Church, a distance of a mile or more. Later the children were taken in buses. No child was forced to remain for the church service, but each was permitted to do so if he desired.

Baptized When Twelve Years Old

He was baptized in 1925, when he was twelve years old, by L. N. D. Wells, then the East Dallas minister, after attending special classes on the meaning of church membership.

"Our food at the home," Mr. Patterson said, "was good, but not elaborate. We were required, however, to eat what was set before us. We often grew tired of such things as red beans. Yet, when I was living in Buffalo, some years after leaving the home, my wife wrote back and asked for five pounds of beans to be sent to us. She had never heard of them. We now have them once a month!"

Little clothing was bought by Fowler Homes during Mr. Patterson's years there. The children wore used clothing, most of which was furnished by Texas Christian churches. His first new suit, "a good one," came from First Christian Church of Abilene. "Two suits for boys were sent and one just happened to fit me," he said. "When I was about ready to enter college, I



Before the days of power mowers, children at the Juliette Fowler Homes in Dallas formed work teams to cut the spacious lawn regularly. Here three of the boys are shown in this photo, which was taken in the 1920's. Harley Patterson took his turn mowing the grass. Like all children of the home, he knew that he was expected to render a service.

was taken downtown and a suit and a topcoat to fit me were purchased in one of the stores," he continued.

Harley Patterson enrolled in Texas Christian University in the autumn of 1931. Mr. Keith, the Fowler Homes' manager, arranged for scholarships there for young people who wanted to attend college and were qualified to do so. Three of the five Fowler children to graduate from high school in 1931 enrolled in T.C.U. Four of the five students were among the ten best scholars in the Woodrow Wilson High School class and one of the Fowler young men was president of the class.

In addition to the scholarship aid, he was helped with expenses at T.C.U. by a small monthly allowance from Christian friends through the Fowler Homes. He received ten dollars a month the first year and five dollars a month the last three years. In addition, he worked for room and board and had other campus jobs. He was thus able to complete his studies in government and pre-law on the Horned Frog campus without indebtedness.

When Mr. Patterson was graduated from T.C.U. in 1935 with the A.B. degree, he left the Fowler Homes since they had fulfilled their responsibility for his care and support. After graduation from high school he had resided there only during the summers, when he helped supervise the younger children.

Just two weeks before his graduation from T.C.U. he decided to become a Christian minister. The motivation for this important decision came from attendance at young people's summer conferences and from association with and influence of three ministers—Harvey M. Redford, Kenneth M. Hay, and Jesse M. Bader. An important conference with Dr. Bader was suggested by M. B. Keith.

Harley Patterson greets worshipers at the door of the attractive frame Oak Ridge United Church. An ordained Disciple minister, Mr. Patterson has served pastorates in New York and Texas. He came to Oak Ridge in 1951.

Since a liberal education is the foundation of all that we do, Mr. Patterson, after graduation from T.C.U., studied two years in the Chicago Theological Seminary. He majored in religious education and in 1937 became director of religious education for First Christian Church in Wichita Falls, Texas. He stayed there until the summer of 1940 when he enrolled in Colgate-Rochester Divinity School to earn his B.D. degree. He received that degree in 1942 with a major in church history.

Went to Buffalo, New York

On December 7, 1941—Pearl Harbor Day—Mr. Patterson accepted the call to become minister of the Richmond Avenue Christian Church in Buffalo, New York. Never forgetting his formative years in the Fowler Homes, he spent his vacation during the summer of 1945 at the Michigan camp of the Cleveland Christian Home for children. He served First Christian Church of Lufkin, Texas, as pastor from 1945 to 1951. While there, he studied toward a doctorate at Iliff School of Theology, in Denver, Colorado, during the summers of 1947 and 1948.

Mr. Patterson moved to Oak Ridge in July, 1951, to begin his effective ministry with the United Church there. He and his wife, the former Miss Frances Lucas, were married in August, 1940. A Baptist from Salt Lake City, she had met him at the 1939 Amsterdam World Christian Youth Conference to which both were delegates. Their three children are Larry, Gayle and Kathy. The family resides in an attractive two-story, colonial-style house, surrounded by many beautiful oak trees, on the sloping side of the ridge at 117 Maple Lane.

Community Has Changed

Almost during the years that Mr. Patterson has been an Oak Ridge resident, the unique, historic city has changed from a community without a single homeowner to one of the foremost home-owning cities in America according to the percentage of population. Most of the 300 or so members of the United Church are homeowners. The membership is made up of persons from about thirty-six communions with Disciples of Christ, Methodists and Presbyterians the three largest groups represented. There are so many Ph.D.'s and scientists in the congregation that they are in preponderance.

"Imagine preaching Sunday after Sunday to such a large number of highly educated Christians. It is a constant challenge," he declared.

Harley Patterson, who spent his formative years in the Juliette Fowler Homes in Dallas, is well equipped by motivation, training and experience to preach in the Oak Ridge United Church.

He is typical of the more than three thousand who have shared the love and understanding constantly available to homeless and distressed children in the Fowler Homes across more than a half century. It is no wonder that L. N. D. Wells, retired Dallas minister, who has had the home there on his heart for more than a generation, said, "We never had a dud!"

—RNS Photo

Protestants in Shanghai leave church following services.

China's Churches Are Still Serving

By E. LYALL WILLIAMS

CHINA is a vast land. Its population of over 680 million people is growing by some twelve million a year. Its revolution is but ten years old, and there is still some tension with the forces of "reaction" which have dug in not far from its shores.

In the Chinese mind of today the missionary movement was a tool of imperialism. We may be forced to admit that the missionary movement has not been without mistakes, and we cannot escape its association with the Western political and economic inroads. Even the attitudes of well-meaning missionaries have possibly offended Chinese sensitivities. All this provides material for propaganda. From isolated instances have developed wide-sweeping generalizations of propaganda which have colored the thinking of the people. It would appear that even Christians have caught the fever of anti-imperialism.

When we put together communism's underlying opposition to Christianity, the Chinese dislike of imperialism, and the excesses and irresponsibility of any revolution, we can understand why missionaries suffered persecution and were expelled from China.

We can accept also the information concerning the suffering of Chinese Christians. There is no reason to doubt that Christians continue to cross the path of Communist authorities and thus suffer. The situation is likely to vary from time to time, from place to place, and from person to person. A simple instance is the case of Christians who have to obtain permission to absent themselves from work to attend worship on Sunday. Factories close on Sunday, and shops close on Monday. Some authorities cooperate readily, but others are most uncooperative.

The situation is obviously difficult. Christians have tried to find a way of maintaining their faith, way of life and witness within the framework of a Communist state. Some accept the socialistic program of communism with enthusiasm. They believe it has brought justice to the oppressed and poor. Then, it may be, by a delicate distinction between religion and politics, they learn to walk the tight-rope.

Christianity is but a small minority in this great land. The professing Christian community consists of 700,000 Protestants and 3,000,000 Roman Catholics.

Visited Cathedral in Peking

We visited the Roman Catholic cathedral in Peking and were met by the bishop. He told us that in the early days of the revolution the Roman Catholic Church received the papal encyclicals, but when the order came through that there was to be no cooperation with the new regime, a break was made with the Vatican.

In Peking there are about 1,000 Christians who worship in four meeting places. There is a united Protestant theological seminary in which fifty-six students are studying. Two others are conducted in Nanking and Canton, with sixty and twenty-two students respectively.

We did not attend any services in Peking but met a group of Christian leaders in the YWCA-YMCA building. A similar meeting was held with leaders in Shanghai. It was an advantage that most of the leaders were able to talk freely with us in English. Being in Shanghai over Sunday, we were able to drop in on a number of worship services in the morning. There are 30,000

E. Lyall Williams, principal of the College of the Bible of the Churches of Christ in Australia (Disciples of Christ), was one of six Australian Protestant leaders who visited Russia, Czechoslovakia and China this past summer. In writing this article, Principal Williams makes it clear that his observations are "made within the recognized limits of a week's visit to each country." The purpose of the tour was to strengthen the fraternal relations among Christians by personal contacts. Principal Williams has lectured in the United States, and his writings are known in many areas of the world.

Protestant Christians in the Shanghai area, with an average weekly attendance of 15,000. They worship in twenty-three centers.

There has been a real reduction of places of worship and church institutions. This is explained in part by lack of money. The Chinese church is unable to maintain the same program that was conducted with mission support. Another factor that partly explains this reduction is the move towards unity through cooperation. Small places of worship have been abandoned in favor of larger buildings, in which people of kindred traditions cooperate for worship. This means that in various instances where there was previously one service a day, there are now two and three.

We observed—in succession—worship services of the Episcopal, Methodist, Baptist, Pentecostal and Community churches. In the Episcopal cathedral only one service a day is held. It was not crowded, probably two to three hundred being present. There were 700 in the Methodist service, 600 in the Baptist, 400 in the Pentecostal and 600 in the Community church service. We were told that in the afternoon there would be, on an average, 300 at the Methodist church, 350 at the Baptist, and 200 at the Pentecostal church; while in the evening there would be 150 at the Methodist, 200 at the Baptist, 200 at the Pentecostal, and 300 at the Community church. These people appeared to be worshiping in a perfectly relaxed way. The congregations were made up of young and old, with a normal porportion of men and women.

Saw Children Attending Classes

At the Pentecostal church we saw a group of young children being taught while the older people were in their worship service. Information reveals that Sunday schools are not as well attended as church services. The Communist indoctrination of children in the schools does not help Sunday schools.

As in other Communist countries, the church in China is under the watchful eye of a state department. What is known as the Three-Self Movement serves as a medium between the churches and this department.

It is claimed that freedom of religious faith was proclaimed in 1949, and again in 1954, by the People's Republic. Church leaders affirmed that the church is free to pursue its religious life provided it does not break the law. What breaking the law involves cannot be judged by a visitor.

We saw the churches pursuing their life in worship and in the teaching of children. A leader claimed that Christians may preach in the open and quietly distribute literature to people who line up to get it. We visited a Christian bookshop, privately owned by the church, where we saw Christian literature printed in China. Most notable was the Bible in Chinese, a copy of which was presented to each of us in the delegation from Australia. The printing house submits an estimate of its needs to the government and receives its annual quota of paper for publication purposes.

These leaders did not hesitate to say that they had expected to become part of a martyr church and they were ready to be martyrs, but events had proved otherwise. This must be regarded as a general statement. We cannot be unaware of the exceptions. Some were ready to speak of pressures as an evidence that the way has not been easy. No one-sided story can be regarded as the whole truth.

Conferences Held with Government

We were informed that the reduction of places of worship was a matter on which there were conferences between church and government. Church properties are free from taxation. This does not apply to parsonages unless the residence of a pastor is incorporated in the general church property. In cases of emergency some financial help may be given by the state. Some of the smaller properties, which were abandoned as places of worship, have been rented out.

Information was by no means detailed or complete, but these are matters which came through the process of question-and-answer.

There is no union of churches but simply a cooperation through the Three-Self Movement. Through an assembly the various communions appoint a president and secretary, with a committee. The significance of the movement is found in the emphasis upon self-support, self-government, and self-propagation. Here we see a reflection of the ingrained reaction to any form of imperialism or to colonial patterns. This is something that seems to possess the souls of the mainland Chinese.

Three Trends Observed in Decade

Over the past ten years three trends have marked the church in China.

FIRST, there has been an emphasis on bringing the church closer to Chinese people. The missionary church was associated with foreign powers. In the eyes of the Chinese the church must be purified and proved as something growing in their own soil.

SECOND, there is an emphasis on unity. Missionary enterprise brought the divisions of denominations. The need for unity is recognized, and Chinese Christians are feeling their way with their faces in that direction.

THIRD, there is an emphasis on a return to the Bible. People feel a need to discover a living word of God for their situation. In more than one conversation this point was made. Whatever perversions we may think are in the background, we cannot help but be impressed with these trends as they are genuinely pursued.

Both those who suffer for their bold witness and those who seek to steer their way cautiously in making a Christian witness need our understanding and prayers. Let us not cease to pray for China.

Disciples of Christ in China

Disciples of Christ opened work in China in 1886. In 1950, before the return to the U.S. of the last missionaries, work was being carried on in Nanking, Nantung, Hofei, Wuhu, and Chuhsien. There were 22 churches with 3,139 members; 20 Bible schools with 1,782 pupils; 16 young people's societies with 625 enrolled; 28 missionaries; and 254 national workers.

He Sounded Like Thomas Campbell

Disciple Hears Orthodox Patriarch Speak About Oneness of Christians

By H. PARR ARMSTRONG*

ON arriving in Istanbul this past summer, a group of six of us received the word: "At two o'clock you are to meet the Ecumenical Patriarch of the Eastern Orthodox Church of Constantinople."

Immediately after lunch we drove in a taxi through the narrow streets of old Constantinople (now called Istanbul) and came to the headquarters of this ancient church, a plain building which has stood for centuries by an old Byzantine wall.

We were received graciously by a young clergyman and taken up through a dark hall to the reception room of this great leader, Athenagoras. In a few minutes His All Holiness, as the Ecumenical Patriarch is known, entered the room, wearing his black robes. He had a bearing of kindness and a warm smile not to be forgotten.

After we had visited for a time, speaking especially of the United States where the Patriarch had lived for many years as Archbishop of the Greek Orthodox Church of North and South America, we joined with him in a ritual of hospitality known in various parts of the Middle East and Eastern Europe. It is known as "The Sweet of the Spoon." An attendant came in bearing a silver tray on which were a white bowl, seven glass tumblers and seven spoons, one each for the host and his six guests. Following the example of the host, each of us dipped into the dish of a white sweet, similar to cake frosting, and ate of the "sweet of the spoon" together as we talked of our common faith.

*Mr. Armstrong, a minister of Disciples of Christ from Fort Worth, Texas, has traveled extensively, observing the work of churches in many countries.

Patriarch Athenagoras, below, is the first American citizen to hold the highest post in Orthodoxy. He came to the United States in 1931 and became a citizen in 1938.
—RNS Photo

"We have the same Lord and the same gospel. Peace be upon us," said this ranking dignitary of the Orthodox Church. His words made me feel that I was talking with a man whose thinking was like that of the Campbells.

"Your Holiness," I remarked as we talked, "we are bound together in the World Council of Churches."

Mention of the World Council aroused warm response from this most distinguished leader of the Orthodox. The various Orthodox churches are independent and not all of them are members of the World Council, but the churches under the authority of the Ecumenical Patriarchate have been among its warmest supporters. They and the Orthodox Church of Greece were hosts this summer to the annual meeting of the World Council's Central Committee on the island of Rhodes. The Orthodox of Rhodes are under the Ecumenical Patriarchate, though the island is now a part of Greece. The rest of the churches of Greece, however, are a part of the Church of Greece.

Patriarch Highly Honored

While the Ecumenical Patriarch has no authority over the self-governing churches, such as those of Greece, Russia and Serbia, his office is the most honored in all Orthodoxy and his spiritual leadership is great. And it is apparent that this leadership is influencing other Orthodox in their attitudes toward the World Council.

"We have the same Jesus Christ, the same gospel, tradition and destiny," said Patriarch Athenagoras. "We shall not unite in doctrine, but in love and understanding. Even the disciples were not united. Every church preserves its own doctrine, but we are united in Christ.

"I do my utmost to bring the churches together. The World Council is doing this too. It is the greatest movement in Christianity. In the United Nations countries work together. Why should not the churches work together? . . . The churches will not survive without a social program today."

It was good news indeed to hear this distinguished leader of Eastern Orthodoxy declare his sense of oneness with all Christians. He sounded, indeed, like Thomas Campbell in his "Declaration and Address."

Young People Ask About Marriage

By RICHARD E. LENTZ*

AMERICANS believe in marriage. We expect people to marry. We have had more marriages than any generation of our countrymen. Ninety-five per cent of our adult population have spoken marriage vows at least once.

Naturally young people think about marriage, asking themselves, "Is this for us?" When young people talk together about marriage they raise many questions. Five of these questions are almost universal among church groups.

The first question is, Why are not my parents happier together than they are, if they love each other?

Sociologists tell us that millions of couples are very unhappy in marriage and wish they were free again. These couples assume that their unhappiness goes unnoticed by their families. But children sense that their security is dependent upon the permanence of their parents' love, and they know when hostility or indifference is present. You can't fool even a baby!

In our homes, however, it is more probable that our preoccupation with marriage and family responsibilities has been misinterpreted by the younger members of our family. The realities of family life, such as budget, housekeeping and discipline can become burdensome. There are numerous justifiable anxieties of parents. It is not unnatural nor rare for conflict to arise between two persons who have a wholesome love for one another. We do need, however, to offset these negative impressions which we provide for our family with positive evidence of our joy in marriage and of our delight in home associations.

Many fathers and mothers regard their married love as a sacred, private possession of just the two of them. Aspects of their love and some expressions of it should remain theirs exclusively. Many young people report, however, that they have never known their parents to embrace or kiss each other. This would seem to be an unfortunate extreme.

Second, young people ask, What are my chances of success in marriage?

The wide publicity given to divorce statistics has made thoughtful young people more cautious in their planning for their future. Three-quarters of a million persons annually receive divorce decrees in the courts of the United States. Quite naturally young people consider the possibility that their marriage might become such a statistic.

There are reassurances to give them. Divorce never just happens! There are known, recognizable factors which contribute to marital success or failure. Anyone is wise to take these into account. Persons who are careful in their selection of a marriage partner and who prepare themselves for marriage have every reason to anticipate success in marriage. Failure among high school marriages is six times as prevalent as among marriages of persons who marry in their middle twenties.

Experts tell us that the majority of divorces could have been prevented even after marital difficulties began to appear, if help had been sought or the couple had been willing to work out their problems together.

Third, is the question, What if I do not marry?

Sometimes by emphasizing the exclusive blessings of marriage we unintentionally give the impression that all persons should marry or that there can be no satisfying, significant life outside of marriage. Health, profession or other responsibilities may make marriage unwise or even morally wrong for some people. Fortunately, today there are many thrilling opportunities for lifelong happiness and usefulness open to single persons.

Never should young people be led to believe that only by marrying can they be happy or that by remaining single they will have failed as persons or citizens. All Christians—married or single—are under the same stewardship requirement to "live for Him."

Fourth, is the commonly asked question, How will I know whether or not I am in love?

It is not surprising that young people are confused about romantic love. In one twenty-four-hour period recently there were 552 "love songs" played or sung on the radio programs of one American city! Young people usually ask to have *love* differentiated from *infatuation*. Infatuation is usually self-centered, seeking its own good and of short duration. Love is sharing or giving, "we-centered" and of longer duration. Infatuation burns out and love grows—and may continue to grow throughout life. Love is best described in *I Corinthians 13:1-13*.

Fifth, Is Christian marriage different?

Would we dare say No, it is not different than all others? In the *Christian Century* Peter Bertocci wrote, "Marriage is Christian only if the relationship and problems that they (two Christian individuals) create are approached in accordance with the norm of Christian love. . . .

"If God becomes as it were the Third Partner in the marriage, then each person is God's partner and is never to be treated like a possession or a conquest."

From these two quotations it is clear that Christian marriage is characteristically different from any other kind of marriage just as the Christian faith is different from other religions.

*Dr. Lentz is national family life director for The United Christian Missionary Society. This article will be of interest to study groups within the Christian Women's Fellowship as well as to others of the church concerned with family life education.

—RNS Photo

A cup of milk helps meet the temporary need of this refugee child in Lahore, West Pakistan. But what of her future? In Refugee Year the church will look for an answer.

Citizens of a Tragic Nation

Forty Million Refugees Look To the Churches for Relief

IN the world of 1959 the sentence, "I am a refugee," is a claim to citizenship in a tragic nation—a nation of millions of men, women and children whose cities are clusters of makeshift shacks, whose bitter traditions are destitution, dependence and despair. And its population is growing daily as fresh thousands are driven from their homes by new situations. Forty million people—as many as the combined populations of Ireland, Greece and Spain —have been turned into homeless refugees since the end of World War II.

On July 1 the world began to observe World Refugee Year. Proclaimed by President Eisenhower and leaders of other nations, the Year was born in a resolution of the United Nations General Assembly, which stated a double purpose:

First, to focus interest on the refugee problem and to encourage additional financial contributions from governments, voluntary agencies, and the general public for its solution; and

Second, to encourage additional opportunities for permanent refugee solutions, through voluntary repatriation, resettlement, or integration on a purely humanitarian basis, and in accordance with the freely expressed wishes of the refugees themselves.

The resolution puts into new words goals toward which the churches have been working since the first cry went up from the first mid-century refugees. Since 1945 Church World Service, cooperative overseas relief agency of thirty-five major Protestant communions, has brought 106,000 refugees to the United States for resettlement. Five hundred more, as many as current legislation permits, are presently arriving every month under Church World Service sponsorship. And CWS has joined other voluntary agencies in urging new legislation that will allow 20,000 refugees each year to enter the United States—including many now barred from coming because of age or health.

But it is to the overseas legion of the luckless that the Church World Service programs are chiefly directed. Originally many of the programs were intended as temporary measures to meet immediate needs until the refugees' problems were solved. Today, after ten to fifteen years of relief ministry, the churches recognize homelessness as a permanent problem and a permanent responsibility.

For special emphasis during World Refugee Year the American churches have chosen three projects—aid for White Russians, new help for orphans from Hong Kong, and assistance to Pakistani refugees in and around Calcutta.

One of the oldest refugee problems is the plight of ten thousand White Russians who fled first to China and Manchuria when the Soviet government came into power, then ran before the Reds again when China fell under Communist control. Many of them have already, with the help of the World Council of Churches, been resettled in Australia, New Zealand and Brazil. A year of intensive effort may bring all of them to the beginning of new lives in new homes.

Hope is not as strong for solution of the other two problems chosen for special attention, but increased help will keep the refugees' hope alive.

A million refugees—most of them from the Communist-held Chinese mainland—are living, sleeping and dying on the sidewalks and rooftops and in the caves of Hong Kong. Cold and hunger have invited another enemy—tuberculosis. Church World Service provides food, medical care, clothing, and shelter—and tries to find ways for the refugees to help themselves.

Thousands of these Hong Kong refugees are children —many of them orphans—for whom continued homelessness means almost certain death in an anguished society where parents cannot care even for their own children. Church World Service has provided special funds to International Social Service that it may step up its efforts to find adoptive homes for many of these children.

Three million refugees who have fled to India from

East Pakistan since the partition are still sleeping and starving in the streets of Calcutta—a region chillingly called "the human Dead Sea." They are the third group of refugees on whose needs the churches will concentrate during World Refugee Year. The National Christian Council of India, with gifts provided by Church World Service, offers shelter in refugee colonies, and it is exploring self-help programs to help restore their self-respect. And, during the World Refugee Year a team—including a trained social scientist—will explore ways in which further aid may be constructively given.

During World Refugee Year the churches, through Church World Service, hope to strengthen and intensify their programs for relief of refugees, not only in Calcutta, Hong Kong, and among the White Russians, but in every part of the world wherever there is need.

Arabs Wait in Near East

There is need in the Near East. More than ten years have passed since Arab refugees fled from their homes in Palestine, and more than a million—900,000 "official" and 200,000 "economic"—are still encamped on its borders, living in poverty and idleness on a dwindling hope of repatriation and little else. The Near East Christian Council distributes clothing and food from America and has set up a loan program to encourage the rebirth of business in the refugee community, encouraging young men to learn marketable skills.

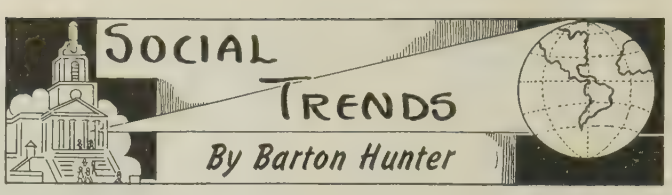
India has 10,000 new refugees. Tibetans are streaming down from their Communist-conquered country, ragged, hungry, frightened and disoriented. For them the churches find food, clothing, medicine, and shelter.

The Korean War seems long past to most Americans, but it has left a legacy of 500,000 homeless people who fled from North Korea to crowd into the free but impoverished South. War wounds and bombings have left a painfully high percentage of amputees—many of them children. Inadequate fuel and food have made tuberculosis a common killer. Korea Church World Service, an interdenominational agency of Korean churches, has set up an amputee rehabilitation project, a mobile TB clinic—and self-help programs, plus the vital distribution of clothing and medicines, all sustained by help from American Christians.

Look to Church with Hope

For thousands of refugees in Europe, too, World War II has never ended. There is no true peace in a refugee camp, poor, anxious, and comfortless, battling for simple survival. For these refugees the churches are synonymous with hope—hope of resettlement, or of finding homes and work where they are—hope for enough food and enough warm clothing to keep alive until the miracle happens. Among them are 200,000 East Germans who escape every year to the West and need help from the churches until they can get on their feet in the free zone.

The funds that feed and clothe these needy ones and keep the minds and spirits of refugees alive are contributed by the people of the churches through various programs. Disciples of Christ share through their annual Week of Compassion offering.



THE most recent of vanishing Americans is the farmer. In 1820, 72 out of every 100 persons employed in our total work force were farmers, and 28 worked at all the other *non*-agricultural tasks. But in 1957, out of every 100 employed persons fewer than 10 are farmers (9.6%) while over 90 (90.4%) work at non-agricultural jobs. Estimates of the situation in 1975 show an even greater drop in rural farm population. By then only 6 out of every 100 persons employed in the U.S. will be farmers, while 94 will be non-agricultural workers!

Meanwhile women are increasingly finding work in business and industry. In 1900 only one out of every 5½ persons employed in business, industry or agriculture was a woman. In 1950, one out of every 3½ persons employed outside the home was a woman. In 1975, say labor department forecasts, there will be one woman in business or industry for every two men.

These, of course, are straws in the wind of American cultural change. They spell the end to an era of life. They mean that American Protestantism can no longer count on its rural churches to produce its members. It can no longer depend upon the stability of the rural and small town patriarchal clan family, with its values good and bad, to mold the character of its members. It means that if the American church found anything in its spiritual heritage that was worth preserving, it must begin to shape new institutions to do the job of keeping and teaching these values in future generations.

MANKIND seems caught today between the devil of atomic warfare and the deep blue sea of a world population growth so vast as to stagger the imagination. A recent Joint Committee on Atomic Energy hearing in Congress unearthed the information that even a *limited* nuclear attack would account for 50 million Americans killed, 20 million more injured and "50 per cent of all dwellings destroyed or made uninhabitable for months." The maximum possibilities of an exchange of atomic attacks are almost beyond imagination.

Only because it is a little less violent in its onslaught is the so-called "population explosion" in our world less alarming in its prospects. In the thirty-six years between 1920 and 1956 the world population has increased from 1,810,000,000 to 2,737,000,000 persons. Meanwhile the *rate* of increase in population in many parts of the world—particularly in Asia—has grown at an alarming speed. Despite growth of efficiency in food production, a real question remains whether in certain countries the food supplies can keep pace with needs of the growing population.

The church can do something to reverse these trends. It can take a frank stand in favor of the spread of information about birth control techniques. The recent report of the World Council study group on "Responsible Parenthood and the Population Problem" points the way in this respect. It can encourage freer trade and the modernization both of agriculture and industry in those countries where population is growing the fastest. It can place its prestige and influence squarely behind disarmament efforts.

Above, Mrs. Ida Wilson, left, and Miss Florence Ebert look at a model showing the proposed hospital wing addition (on right) to the Ramsey Memorial Home in Des Moines. Funds are being raised for this important addition, and construction is expected to get under way early in 1960.

NBA Builds But Many Still Wait

Hundreds Seek Admission To Disciple Homes—and Even Extensive Building Programs Fail to Provide All the Needed Facilities

MOST people know that America's population is booming. It has exceeded 175 million during the year 1959. Life expectancy has been increasing until it has reached about seventy years. More people are growing older. About 3,000 persons reach the retirement age of sixty-five every passing day.

These significant trends present a constant challenge to the churches and their welfare organizations. This exploding population requires a growing care and service program, particularly for older people, by the agencies which represent the Christian concern of thousands of people. The principal organization among Disciples of Christ for this purpose is the National Benevolent Association.

Homes Have Hundreds of Applicants

As of June 30, 1959, the ten NBA homes for the aging had about 400 applicants, nearly one-half already approved, waiting to enter. This is so despite the fact that an increasing number of such persons are able to pay for at least a portion of their care through retirement benefits. Though continued inflation reduces the value of this income, one-half of the 14,000,000 persons over sixty-five get by on eighty dollars or less a month.

The number of persons on the waiting lists at the NBA homes has increased every year since 1946 despite the adding of scores of rooms to existing homes and the opening of new ones. One of the homes has even stopped keeping a waiting list of approved applicants. This is because the waiting time required for admission seemed almost endless for so many of the weary hopefuls.

In addition, during the past year these NBA homes for the aging had 918 inquiries about accommodations and care. What answers could the homes give?

These haunting figures represent real persons and unmet needs. No one is unimportant. The time when there will be no waiting lists for admission to the Disciple homes for the aging cannot now be foreseen.

This year, as in other recent years, the NBA sought to keep pace with the rising needs by adding more rooms to present buildings and facilities of its homes for the aging. A related fact is the rising cost of maintenance, felt increasingly by the churches with the construction of every additional room.

Capital gifts received by the NBA and its homes from the churches direct during the 1950's, through June 30, 1959, totaled $1,018,455.90. Most of this came from individuals in cash or securities, in designated released annuities for building, and from churches designated for building programs. Bequests are also used for building and improvements unless otherwise designated. The homes and the NBA received by bequests during the 1950's, through last June 30, $2,572,264.78.

Several of the NBA homes for the aging this year are realizing cherished dreams for the building of cottages on their grounds. These cottages are built next to the main building and provide lifetime individual residential rights. This is another way of keeping the individual's God-given dignity. Dr. Wilma Donahue of the University of Michigan, famed expert on the problems of old age, estimates that about two-thirds of all elderly people are able—*and wish*—to live independently.

Lives in First NBA Cottage

Miss Effie Brisben has had the honor during 1959 of living in the first NBA cottage. It was built on the grounds of the Oklahoma Christian Home at Edmond. The house meets required standards and was constructed to fit in with the overall plans of the home. The six-room brick veneer dwelling has central heating and air conditioning, an electric stove, hot water tank, and built-in cabinets and bookcases. This equipment and the house cost $12,500.

Miss Brisben paid that amount on a lifetime-use contract with the NBA through the Oklahoma Christian Home. She also pays twenty-five dollars a month to the NBA for which the NBA, holding title to the property, meets all obligations for insurance, taxes and maintenance. When unable to care for herself, Miss Brisben is assured adequate medical and nursing care in the

This view of the Lenoir Memorial Home, near Columbia, Missouri, shows the rear portion of the original structure and the extended wing (at right) with the new second floor on it. Plans are under way for the establishment on the spacious, attractive home grounds of Woodhaven Christian Home, a home for children with severe handicaps.

main building of the Oklahoma Christian Home next door.

Other lots on the Oklahoma Home grounds have been staked out for twenty cottages or duplexes. One of these cottages, already approved, is being constructed for Dr. Elizabeth J. Lutz, retired missionary to India.

Plans for the building of several cottages are being made now also at the Lenoir Memorial Home near Columbia, Missouri, and on the grounds of the new Kansas Christian Home at Newton.

On this December 13, at 3 P.M., the Lenoir Home will dedicate the extension to its first-floor unfinished wing and the addition of a second floor to the same unit. This completion of the original building provides for more adequate bedside care, additional rooms for residents, office space, a dinette and kitchenette for residents unable to get to the main dining room, staff lounge and dining room, and an apartment for the administrators.

The Northwestern Christian Home at Beaverton, on the edge of Portland, Oregon, has a new bedside-care unit under construction, along with a kitchen and enlarged dining room, an assembly room, offices, and laundry. Late in 1958 this home began using its new fourteen-room staff residence. Some available adjacent property was purchased this year for future growth.

When the Oklahoma Christian Home was first planned, two additional wings were to be added when needed. The waiting list of this home has forced the construction, now under way, of these wings. One of the new wings will provide for bedside care.

Children's Homes Also Expand

The dedication last January of the Means activities building and the boys' cottage at the Juliette Fowler Homes in Dallas marked the end of the expanding program started there four years ago. The staff building and bedside-care unit, now operating at capacity, have been in use almost three years.

The Southern Christian Home for children in Atlanta, Georgia, also dedicated an addition to its Sue Steiner Hook boys' building last January. This makes possible the care of eight more high school boys.

While doing everything possible, the NBA has not been able to keep pace with the increasing demands being made upon it. In an effort to do even more during this year of Appraisal and Forecast, as Disciples come to the end of the decade's Long Range Program of Advance, the NBA and its homes are also busy making plans for building and program growth during the coming Decade of Decision for the 1960's.

The NBA growing welfare program includes plans for more rooms for elderly people, including those in bedside nursing units. The main building for the new Kansas Christian Home, the eighteenth in the NBA network, should be under construction next spring. A chapel will soon be ready at the St. Louis Christian Home from the remodeling of one of the present rooms. The Child Saving Institute, Omaha, plans a chapel.

Woodhaven Christian Home, a home for exceptional children, including those severely retarded and those with cerebral palsy or other handicaps, is being developed by the St. Louis Christian Home. It will be built, after funds are obtained, on grounds being given to it by the Lenoir Memorial Home.

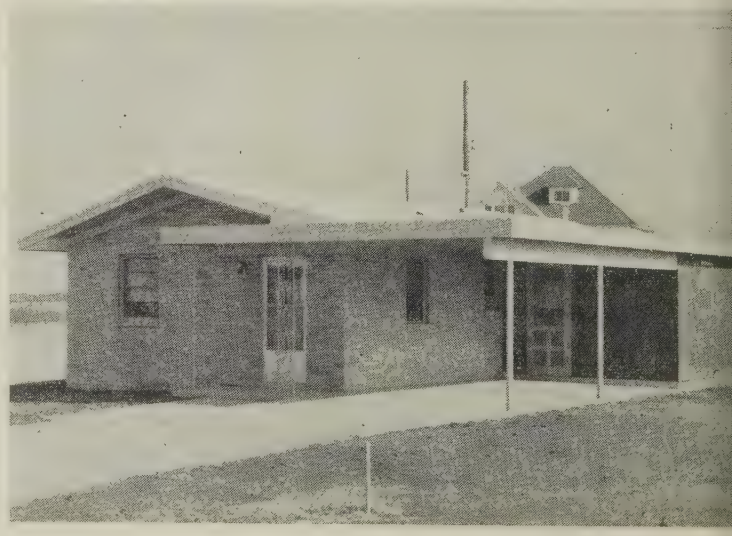
Unit to Care for the Senile

A new unit to care for senile older persons is planned as an attached unit at the Illinois Christian Home in Jacksonville. Funds are being raised for a hospital wing. Funds are being raised for a hospital wing at the Ramsey Memorial Home in Des Moines and construction should begin on this, too, next spring. A health center for the care of persons who cannot walk about is planned for the California Christian Home on the present grounds at Rosemead.

A low-rent housing project of both single and double units is projected for Santa Cruz, in northern California, by trustees of the California Christian Home in cooperation with the NBA.

Many Disciple leaders feel that providing adequate housing and care for the aging who need it during the next decade is one of the most imperative tasks awaiting Christian churches.

The first NBA cottage, shown below, is now occupied by Miss Effie Brisben on the grounds of the Oklahoma Christian Home at Edmond. The cottage is one of many to be erected for use of elderly persons. This house, with the equipment—including air conditioning—cost under $13,000.



How Can Church Members Know Unless Someone Tells Them?

THE existence of a code of ethics among doctors is a well-known fact, even though the public may not understand all the details of it. It would seem more probable that church members would know the acceptable practices in relation to ministers, but the fact is that we are almost completely uninformed on the subject.

Let us look for a moment at the predicament in which we place our ministers when we do not understand and observe certain simple rules that ought to be perfectly natural procedures.

There is a death in a church family. The present pastor knows the family, has called in the home during the illness, and has served in various ways, but at the time of the death he is not called. The first he knows of the passing of the parishioner is when he sees the death notice in the paper and learns that his predecessor, or another minister, is to conduct the service.

Now, should he call on the family knowing that it would force an embarrassing explanation? Should he remain away and seem to show no concern at the passing of one of his own parishioners? Should he call his predecessor in a gesture of good will or wait for *him* to take the initiative? Should he attend the funeral service? If so, should he go into the family room to greet the bereaved family, or should he sit in the audience with other friends?

When the service is over and the former minister has gone, should he—the present minister—call in the home? Does the bereaved family *want* him to be its minister or not?

Young Pastors Have Difficulty

These questions may seem to be exaggerated and the clergyman over-sensitive. Most mature ministers have set their own procedures for such cases but many younger and less experienced pastors, eager to do what is right, have difficulty knowing what *is* proper in such circumstances.

Let us consider another situation, one that is different but related to the first. A church in the community has a new building with a beautiful sanctuary, especially appropriate for weddings. Young couples from all over the city attend wedding ceremonies there from time to time. Many of them resolve that when *they* are married it will be in this same sanctuary, with their own minister officiating.

Wedding after wedding is held in the beautiful sanctuary with certain outside clergymen officiating. No thought is given to any responsibility to the pastor of "the church with the beautiful sanctuary." What can that pastor say without seeming to be reaching for a few extra wedding fees? Is there no way for the people to know of the awkward situations that arise out of their thoughtless practices?

A family, when told of the proper procedures in either of the circumstances we have mentioned, is apt to react (and understandably so) as so many others have reacted: "Whose business is it which minister we call, or in which church we plan to be married? It's petty to quibble over such details at one of the high moments or crisis hours for our family. We will make our plans as we would like to have them."

What, then, is the solution? Must there always be tension or misunderstanding at a special hour that will come sooner or later to every family and to every clergyman?

Several years ago the Committee on the Ministry created, with the help of the ministers of the brotherhood, a document called *My Ministerial Code of Ethics,* which may be found on the study wall of almost every Disciple minister. Ministers would like to observe this code. To help them observe it, every church member should read and understand it and abide by its implications for the layman. Any pastor who has the framed code on his wall will be glad for his parishioners to read it or the smaller leaflet that contains identical wording. (Available from Office of Ministerial Services, 222 South Downey Avenue, Indianapolis 7, Indiana.)

Guide Will Help Churches

At the present time in the office of the national director of church development a guide on ethics and etiquette for local congregations has almost been completed. It is not a set of rules but rather an information guide to help churches understand the proper procedures to follow in specific circumstances.

The guide, or code as some might call it, was written in Disciple college ethics classes and sent to all Christian churches for revision and suggestions. Then it was re-evaluated by some two hundred congregations and many individual leaders. When it is released early in 1960 it should help the layman understand some of the relationships of pastor and people.

In the meantime let us set down some things that can and should be done to make our own relationships more Christian and more congenial.

- Let the whole matter of congregational ethics and etiquette be brought up for discussion in the church

Your Church—

Ethics for the Church Member

By SAMUEL F. PUGH*

*Mr. Pugh is national director of church development for The United Christian Missionary Society. This is one in a series of articles dealing with problems faced by congregations.

board meeting. The pastor will be glad to answer any questions on ministerial ethics. Let plans be made for a church-wide study of the new guide or code as soon as it is printed. Invite questions. Uncover problems. Establish a real freedom of discussion and action.

• Let each minister who closes a pastorate inform the congregation that while he still loves and respects all the members, he is no longer to be considered their pastor. They should now look to the new minister in every need. Soon they will come to know the new man and to love him, and he will be their pastor. To call the outgoing minister for a wedding or funeral or for a problem situation would place both ministers in an embarrassing position.

Should Leave Community

• Let each minister who retires do his best to establish his home completely away from any community in which he has held a pastorate. In this way he will prevent the occurrence of many of the situations in which he would have to choose between offending a church family and embarrassing a fellow clergyman—and he may be sure such occasions will arise if he stays in the community.

• Let each church family be as strict in following these ethical procedures as it is in following the mandates in the latest book of secular etiquette. (And how carefully we observe every detail of etiquette as we plan for a social function in the family!) Let non-church members request the services of the minister of the church in which a wedding is to be held.

• Let the church board set down in written form its regulation concerning the use of the church building. This should be carefully done in consultation with the pastor.

Minister Can Explain

• Let every minister, when asked to serve at a wedding or funeral in another church, explain to the family why he cannot do so. If the circumstances are unusual and seem to justify an exception in this case, let him insist that the family go first to its own pastor with the problem. Both ministers may then take part in the service—or the pastor may give his consent and his blessing to the guest minister who will conduct the service. But in any case the guest clergyman should see that the family looks to its own pastor for all future needs.

• Let the home pastor be gracious and without offense in every circumstance. Let him extend every courtesy possible, going out of his way to offer the facilities of the church for the occasion. If there is a repeated disregard for his position as pastor, however, let him mention the problem to the chairman of the elders, or to the chairman of the church board, who will take the initiative in bringing the matter before the appropriate body for consideration.

These are some of the behind-the-scenes situations known to all ministers and to a few laymen. Perhaps all of us together can make a special effort to discover the ethical principles involved, bring them up for discussion, and above all see that everyone is taught to observe them.

WHEN the Bethany Press offered a prize of $2,500 for the best manuscript on the history or life of the Disciples of Christ, great interest was manifested by many writers. We are told that more than fifty manuscripts were submitted. The prize was given to Oliver Read Whitley for his *Trumpet Call of Reformation*. One of the commonplaces of the history of Protestant religion in America has been the transition from sect to church. Most of our Protestant communions began as small sects with certain sectarian aspects of exclusiveness, contentiousness, and rigidity of doctrines. As these sects grew in size and maturity they "passed" and became regular churches. Richard Niebuhr developed this thesis in his social history of denominations and Elmer T. Clark documented the same thesis in his work, *The Small Sects in America*. The first time a careful study of this process from sect to church has been made of any one religious communion in America has been in this study of the Disciples of Christ by Dr. Whitley.

Dr. Whitley is well acquainted with Disciple literature. He quotes copiously from many of the early sources, and he documents his arguments with a wealth of references both old and new. He shows how the communion had many characteristics of a sect religion in the early development of its life, how Campbell and others began to veer away from this sectarian position as the necessity for organization became apparent and social conditions changed, and how many of the controversies and problems of Disciple development have been caused by this sectarian throwback. His contention is that the Disciples should discard all the pretensions to a sectarian position, take their place as a full-fledged church—*denomination*, if you please—and meet the social challenge of our day.

CENTRAL Missouri Disciples have had great pride in the writing career of Frances Dunlap Heron. They have read her small church school books with delight and her articles in religious journals with profit. She is an accomplished professional writer and has now come forth with a full-length book—a biography of her father, Elijah Dunlap. It is a brilliantly written story of a country layman under the title, *Here Comes Elijah*. This intimate story of her father's boyhood, youth, conversion and leadership in a country church, of the financial ups and downs of family life, and especially of the father's loyalty and devotion to the country church, is just a little better than any other book we have read of that nature. We have had books about the country preacher, the country doctor, and the country lawyer, but here is a book about the country layman in the country church.

There are many laughs, a few tears, and a lot of love, affection and loyalty in this book. We would not be surprised if Elijah, who was quite content to be a simple layman in a country church, should, because of his daughter's pen, become one of the best-known characters in the history of the church. What a fine book to have reviewed before a church group! What a perfect Christmas present for those who love the church and

(*Continued on page* 42)

—RNS Photo

This boy at a mission school in Congo studies geography.

The Drama of a Changing Africa

Missions Leader Considers Growth of Freedom and Its Effect on the Church

By ROBERT G. NELSON*

REFERENCES to the dramatic upheaval in Africa today are often made in terms of "the changing scene." A better figure of speech probably could not be found to describe what is happening before our very eyes on the "stage" of Africa. The curtains are open and the play is on.

But this drama of Africa's coming forth is unlike anything seen before. In the exciting moments of suspense and tension, as the tempo increases to a yet undisclosed climax, it is scarcely realized that there is no longer a distinction between actors and spectators. All have become participants who share a common destiny. Most of us have regarded ourselves only as interested observers in Africa. We are now wondering how we became so completely caught up in the events of what once was regarded as the "Dark Continent."

Ten years ago American newspapers and magazines carried relatively little about Africa. Most of our knowledge of the continent and its people came from missionary education materials. The United States had no colonial and relatively few commercial interests in the area. If one were not interested in the overseas mission of the church, one had little concern for what happened in Africa.

Today we are entering the decade of the 1960's with many publications—secular and religious—full of the exciting changes in that vast continent which is four

*Mr. Nelson is Africa secretary in the division of world mission of The United Christian Missionary Society.

—RNS Photo

At Ibadan University College in Nigeria recently, twenty-seven African delegates discussed Christian student work. Represented at the meeting were Protestant youth and church organizations from Sierra Leone to the French Cameroons. Ways of evangelizing high school and college students in West Africa were considered. Here some of the delegates are shown talking outside the university chapel.

times the size of the United States. Within the past twelve months many of the major secular magazines have had special Africa issues. Others have carried more articles than ever before on the forty-some countries of Africa and their 200 million people. Scarcely a newspaper is printed that does not make some reference to the developments within that area comprising the second largest land mass in the world.

A few years ago informed leaders were predicting the sudden changes that have now burst upon us. Some were saying, "Asia today; tomorrow—Africa." Almost too late, we now realize that we are in the midst of the "tomorrow" of which they spoke.

Social change is not new to this generation. It is the breathtaking suddenness with which it has come to Africa that finds us inadequate. Yet, as earlier writers might have put it, "the cool shade of the untamed forests, the quiet reflection of an equatorial sun upon the waters of the mighty rivers, the silent but ever moving sands of the deserts could not forever remain untroubled by the searching of mankind."

Changes, though anticipated, have not awaited the carefully worked out schedules of men. Neither the best-planned strategies of colonial governments nor the conscientiously operated program of Christian missions could foresee the events which would make all timetables out-of-date and useless.

"Scenery" Being Changed

So rapid and bewildering have these changes been that it is almost as though, while the quiet and dramatic play is being enacted, the stage hands suddenly appear. Misreading their directions they begin changing the scenery before the eyes of the world audience. The startled players, caught as unaware as the audience, try to make up new lines to cover their confusion. New backdrops are lowered. Here are modern cities, jet planes, and crowded urban housing areas. There is no longer any reference to the untamed jungle nor to the jungle within men's souls.

This is the new Africa. The cry in 600 languages is "Freedom!"

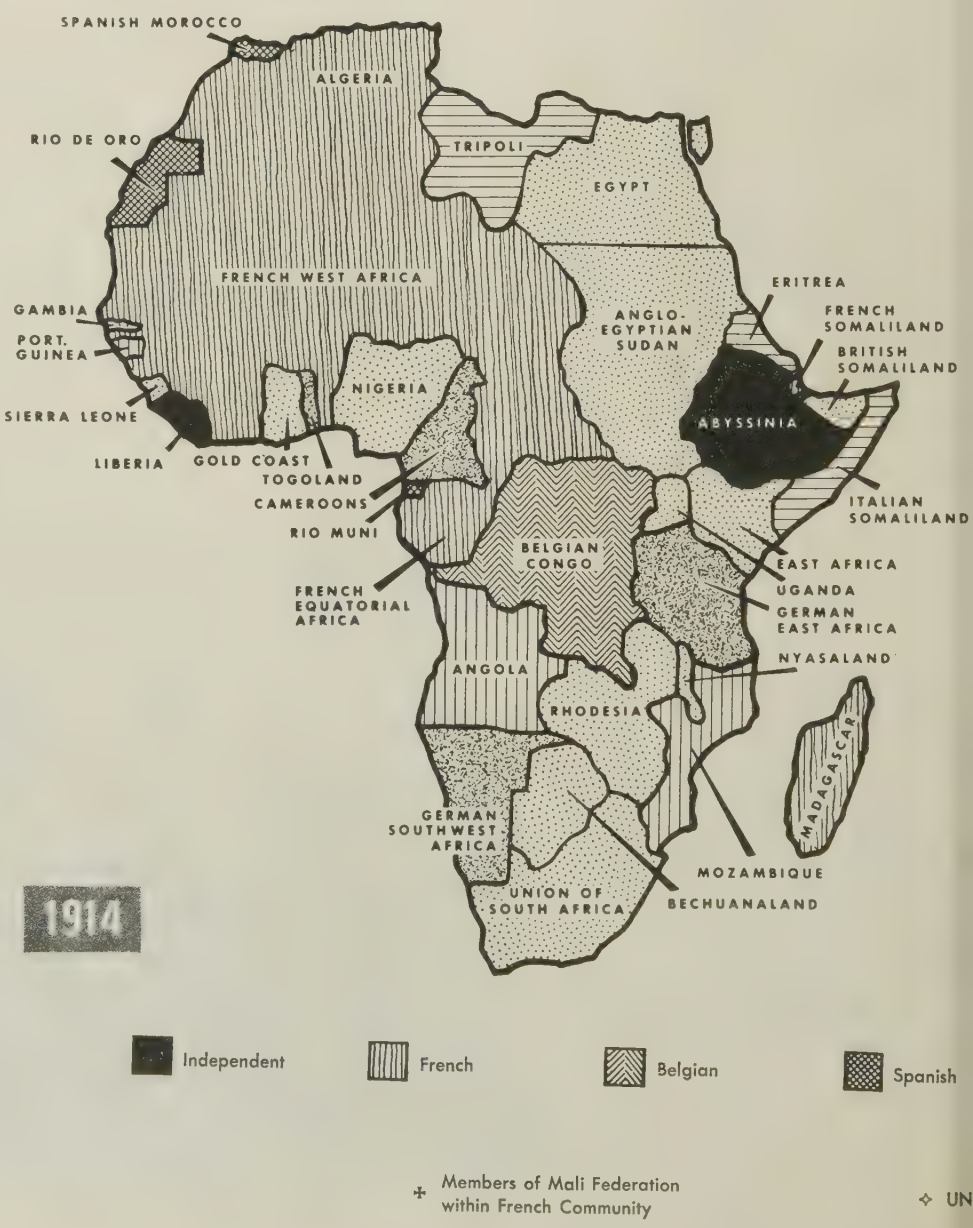
This is the new Africa today—Africa in crisis, breaking loose from the old, not fully aware of the meaning of the new. Feeling that her coming of age has been too long overdue—*centuries overdue*—she now tries to span the gap between primitive, superstitious life in the villages and the complex task of international political science—and she wants to do it overnight. The question is raised around the world: "Are the people ready?" The answer is No, but the question has no meaning. Nations do not wait until they are ready before coming into being. The fact that a small minority has come to feel it has a right to determine its own destiny is usually adequate.

It was during and immediately following World War II that the present changes in Africa began to quicken in pace. Many factors played a part in this. Not the least was the dependence upon the great resources of their colonies which the war put upon the European powers having interests in Africa.

Tension between East and West and the realization that the friendship of the peoples of Africa was of strategic value in gaining security gave no small boost to the rise and change of the continent.

More recently the independence of Gold Coast and the forming of the west African republic of Ghana in

Changing Africa — Prog



1956 has had great influence. Last year French Guinea chose to separate herself from France. Numerous political conversations are taking place across the continent. This comes from a new self-interest in the welfare of the whole continent, and this in turn gives support to the universal desire for self-rule.

In 1960 four more colonies will become self-governing. They are Togo, Cameroons, Somaliland, and Nigeria. Several other areas, notably the previously quiet Belgian Congo, are calling for "Independence Now!" The political problems and ambitions of nearly every section of Africa have been discussed recently.

Tensions between the races have been acutely felt in the Union of South Africa, the Rhodesias and Nyasaland, Kenya and elsewhere. Intertribal conflicts in Matadi (Belgian Congo) and Brazzaville (French Equatorial Africa) have heightened feelings in already nervous areas.

This article by Robert G. Nelson introduces the January-June, 1960, mission study on the work of the church in Africa. This and succeeding articles will be of general interest to all World Call readers. They also will be especially helpful to those involved in the missionary study in many local church groups.

Christians ask, What does all this mean for the church in her task of extending the gospel of Christ to Africa today?

What shall be the attitude of the church toward Africa in this time of social revolution?

To deal with the second question first: *let our attitude toward Africa be realistic.*

We must recognize that by all known standards of achievement most of the areas that will gain political independence within the next few years will not be ready for it. While we observe some Western cultural development in cities where there has been the maximum of non-African influence, we who work more with those closest to their primitive beginnings—such as those thousands in the Equator Province of Belgian Congo—know that the masses have a long way to go. They are in fit shape to be tyrannized by their own leaders as much as by those from overseas.

Recognizing as we do the potential dangers in this sudden political change, we must again be realistic and admit that it had to come.

Must Expect Change

Pretending it is not happening will not make it go away. We must always expect to carry out the Christian mission in Africa in the midst of revolutionary social change. Missionaries must be trained to accept this new order of things; and, of equal importance, supporting mission boards and the local churches must be willing to break with traditional missionary patterns.

The American government sent a message last summer to the conference in Liberia which was discussing the future of Algeria. The message declared: "We are in sympathy with all the legitimate aspirations of the people of Africa."

We would add to that:

"And we desire to help you as Christian partners to the extent of our abilities that you may develop Christlike character and build His way of life into the structure of your newly found freedoms."

ss Toward Independence

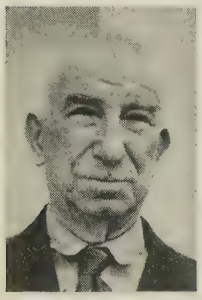
Maps from *This Is Africa South of the Sahara*, by Newell S. Booth. Used by permission of Friendship Press, New York.

"The Very Thing You Need"

John of the Cross Sells Gospels for Brazil Bible Society on the Suburban Trains of Rio de Janeiro

By ARTHUR M. CHIRGWIN

"HERE is the very thing you need." The words spoken in a clear, strong voice made everyone in the railway coach turn toward the speaker and listen. Some of the passengers recognized him at once, for he often traveled on that train.



John of the Cross

He was a colporteur of the Brazil Bible Society, through whom the American Bible Society seeks to serve the growing evangelical church of the fourth largest country in the world. His name was John of the Cross, and he made a practice of selling Scriptures on the suburban trains of Rio de Janeiro.

He had worked out a technique of Bible selling so planned that in the course of a suburban journey he would spend a few minutes in each coach. If the train was made up of eight coaches and the journey took forty minutes, he knew that he would be able to give about five minutes to each coach.

On this particular day he waited till the train pulled up at the first station and there was a brief respite from the noisy rattle of the wheels on the rails. Then, taking his stand at the end of the coach, he began to speak loudly enough for all to hear.

"HERE is the very thing you need," he began, holding up what looked like an illustrated magazine. "Carnival is over now, and Easter is approaching. This is the period in which to prepare your hearts and minds, and this book will help you to prepare better than anything else in the world. For this book tells what God has done for us all.

"It tells the story of the angel's announcement to the Blessed Virgin Mary; it tells of the birth of Jesus, of his infancy, of his home in Nazareth. It tells of his life and teaching, of his death and resurrection. It is all here in this book, and there are pictures too—pictures of the places where Jesus was born and brought up, where he was crucified for our sake and where he rose again from the tomb.

"This is the book you need. Buy it and you buy a blessing. And here on the back my name and address are stamped, so that if you care to write to me you can do so, or if you would like to come and talk to me I am always at home on Saturdays."

Then he began selling, walking down the length of the coach as he did so. The price per copy was the same as the cost of two newspapers, so that it was cheap enough. Men and women alike bought, and in all about eight or nine copies were sold. In a few cases people put questions to him, and he stopped for a moment or two to answer them and to explain more fully what the gospel is.

JUST as the train was slowing down for the next station he stepped across the connecting way to the next coach. As soon as the train started he began to talk once more. It took about two minutes, not more, and his speech was very similiar to his brief message in the first coach. Here again he sold a number of copies and had a brief chat with one or two individuals before the train began to slow down once more and he passed on to the third coach.

And so it went on, until he had gone the whole length of the train. He had timed it perfectly, for just as he finished selling in the last coach the train drew to the terminus platform. The journey had taken forty minutes; he had given little addresses of two minutes each, and he had sold thirty-nine Gospels. It was forty minutes well spent, with witness-bearing and Scripture-selling intermingled. In eight coaches he had given a gospel message, aroused some interest and sold some Scriptures.

Work of that kind is physically exhausting and puts a severe strain on the throat. As a rule John does it only one day a week, except at Christmas and Easter, when he does it for six days in succession and has hardly any voice left when the week of labor comes to an end.

BUT it is worth it," he says with a smile, "for I sell a lot of Scriptures and have many talks with people. Last Good Friday I sold 537 Gospels in that one day, and more than 1,000 in the week." On other days he goes from house to house or works among those people lined up in front of theaters to buy tickets.

To the question whether people ever write to him in response to his invitation or call at his home, he replied quite definitely.

"Yes," he said, "they write sometimes, but more often they come to see me at my house. There are few Saturdays when I do not get any callers. I generally get about four or eight each Saturday and they are nearly always genuine seekers. That gives me my chance, and many of them become truly converted. I find out where they live and give them the address of the nearest Protestant church. I know that at least some of them join up."

First Writing Seminar Held in Mexico

FIVE Disciples attended the first Protestant Writers' Seminar to be held in Mexico. They were Mrs. Paul C. Kepple and Mrs. Byron Spice, missionaries, and Eufrasio Perez, Sergio Garcia and Miss Rosa Maria Vasquez.

The seminar was held at Union Theological Seminary in Mexico City, September 30-October 12. G. Baez-Camargo of the seminary was in charge, and a number of leaders from the United States and Mexico served on the faculty. Two representatives were present from the Committee on World Literacy and Christian Literature (Lit-Lit) of the National Council of Churches of Christ in the United States.

Fifty-five writers were enrolled. They came from seven countries and eight religious communions. For twelve days they studied together, learning how to write stories for children, devotional literature, articles for newspapers, short stories, novels, religious drama, and poetry, how to make illustrative materials, and how to work out lesson material for use in church school and other religious education classes.

All during the seminar the need was stressed for more worthwhile reading material for Protestants in Latin America. Mexican leaders hope that the seminar and the Association of Protestant Writers, formed after the seminar, will stimulate the writing of more and better Christian literature in Spanish.

Visiting Tibet's "God-King"

Disciple Missionary in India Meets the Dalai Lama

By RUTH RICE

EDITORIAL NOTE: *Ruth Rice and her husband, Donald, serve as missionaries in India with The United Christian Missionary Society. Dr. Rice, a physician, is on the staff of the Christian Medical College in Ludhiana, Punjab. The interview described by Mrs. Rice took place while she was spending part of the summer with her children at Landour, Mussourie, the summer retreat and educational center located in the mountains of northern India.*

THIS summer we saw the news headlines come to life when the Dalai Lama escaped from Tibet into India and was granted asylum right in our midst at the hill station at Landour.

Birla House, where he lives, is actually about four miles from where we were staying, but we were well aware of his presence. Even in the bazaar the Tibetans, wearing their simple loose robes, were seen frequently.

On the first of September, six of us received a reply to a request that we had made for a personal interview with the Dalai Lama. We all met in our living room and planned the questions we would ask. The next morning we set off in a Jeep to drive down the mountain a short way and then up again to Birla House. We were in high spirits and as excited as school girls.

EARLIER we had been part of a crowd of several hundred who had a brief glimpse of the young "god-king" of Tibet, who had been forced to flee in face of Red Chinese efforts to control his office.

At Birla House we were admitted without delay to the front lounge, where our group talked with several security officers. Birla House has a beautiful location on a pine-covered knoll and really is a place of grace and dignity which pictures rarely show.

Two of us were seated in a corner, and a charming young Tibetan came to speak to us. Dressed casually in slacks and sweater, and rather in need of a haircut, he was instantly friendly and gracious, speaking in a low, cultivated voice.

SINCE the husbands of some of our women are agricultural experts, we asked about agriculture in Tibet. It was surprising to learn that the high country of Tibet, known for its formidable, rugged terrain, has many productive valleys where a variety of fruits and vegetables are grown. We asked about diet and mentioned yak butter tea. It was then that we found out that *yak* is the name for the male of the species only. Our Tibetan friend shared our amusement at the idea of butter made from *milk* of the *yak*.

To our surprise it was the young Tibetan host who stood up to lead us upstairs into another lounge, in the center of which stood His Holiness the Dalai Lama. The spokesman of our group, thinking that this simply-robed young man must be the Dalai Lama's private secretary, began introductions. The resulting confusion (ours) and complete graciousness (Dalai Lama's) not only broke the ice but showed us in an instant the warmth of this 25-year-old spiritual leader of Tibet.

One by one we presented white scarves to the Dalai Lama, which he smilingly took and then handed back to us. Presenting a white scarf is the traditional greeting of respect in Tibet, and the Dalai Lama, instead of keeping our scarves, had blessed them and returned them.

We sat informally in the lounge—we six, the Dalai Lama and his interpreter. The Dalai Lama was genuinely appreciative of our opening expression of interest and concern as Americans. We then asked our questions as planned, and each question was met with courteous attention and received a considered answer.

It was fascinating to watch the Dalai Lama. His frequent smile, lighting his whole face, his cocking of his head on the side in thoughtful concentration, and his habit of rotating his hand, index finger extended (perhaps imitating a twirling Buddhist prayer wheel), indicated his quick humor, his honest concern and above all, his charm.

WE asked about plans for the Tibetan refugees in India. There are several thousand in the country now, most of whom are monks since Tibet is a monastic country. The Dalai Lama informed us that 1,500 of the refugees have been chosen to continue their religious

With arms raised above their heads, Tibetans file out of the Potala palace in Lhasa. They are surrendering to Chinese Communists who crushed the recent revolt in the country. The Potala palace was the residence of the Dalai Lama, now in exile in India. The palace was also a monastery, in keeping with the peculiar tie between religion and politics in Tibet.

—RNS Photo

studies. He also informed us that only a very few of the refugees are women. He then expressed his personal hope that somewhere the bulk of the refugees could receive technical training.

What a rebel thought for the leader of a country in which even the use of wheels has been, until recent days, forbidden!

When we questioned the Dalai Lama about the role of women in Tibet, we were intrigued to learn that in this isolated, backward country women have equal rights, even to attaining all but the highest two of the eight progressive stages of Lamaism.

Here it was fun to see the Dalai Lama move thumbs along his fingers to count and consider the various levels. Each finger provided two counts but the thumb was used as indicator only. In Tibet the only schools are the monastaries, and the religious instruction is rigorously and carefully controlled.

WHEN asked if he considered himself the last Dalai Lama, he answered with a twirling forefinger, "Who knows? It depends on the world."

When asked if the newspaper report was correct in stating that the Dalai Lama did not approve of being called the incarnation of Buddha but considered himself the servant of Buddha the Master, there was a slight hesitation and then the answer, "Yes, I am the servant of the Master." But after this the interpreter earnestly and repeatedly asked us, "Is that sufficient? Do you understand? Does it answer your question?" This made me more curious, but I didn't know how to frame a question, so I remained silent. As you well imagine it has been *since* this famous interview that I have read all the books on Tibet that I can find!

When we had completed our questions we asked for autographs. These, like everything else, were graciously given. Then we stepped out on the balcony so that one of the ladies could take a few pictures. It was evident that the Dalai Lama enjoyed our company as much as we did his, and he showed not the slightest concern over breaches of etiquette, such as our thoughtlessly preceding him through the doorway.

Just as we were leaving he spoke a few words in English—which we had already suspected that he knew quite well. We thanked him for the honor and for the interview, and he taught us to say "Thu—dee—cheh," which is "thank you" in Tibetan.

As we left, bubbling over with our half-hour with the Dalai Lama, I glanced back and observed smiling faces among the group we had left. Undoubtedly they had enjoyed the interview too!

The Dalai Lama

THE Dalai Lama is considered divine and said to be reincarnated immediately on death, so that there is an unbroken succession. Second to him is the abbot Panchen Lama (now at the head of the Communist puppet government of Tibet). Saints, gods, spirits and genii are worshiped.

Tradition says that Lamaism—which differs only slightly from the Indian form of Buddhism—was imported into Tibet and Mongolia in the seventh century by Indian and Chinese wives of a king. A later king invited an Indian monk to found a monastery near Lhasa, Tibet. Gradually the Lamaistic sect gained in strength until it took control of the Tibetan government. A palace monastery was built near Lhasa, and the Dalai Lama became not only the spiritual but temporal ruler of the nation. Disciples of Christ worked in Tibet from 1903 to 1932, withdrawing because of difficult political conditions in Tibet and lack of funds at home.

Compassion in the "Stinking Mud"

Visitor in Japan Tells of Aftermath of Typhoon Vera

I do not mind confessing that I was shocked and sickened by what I saw in and around Nagoya City. I was renewed in hope by the swift, compassionate outreach of the church in all the world, and even more, by the quality of the hand that took that outreach in Japan down into the stinking mud that is Nagoya City.

THESE are the words of Alan Brash, interchurch aid secretary for the East Asian Christian Council. They were written after an emergency trip made to Japan in early October following the disastrous Typhoon Vera, which left 4,000 dead, 2,000 missing, 14,000 injured, and 1,390,000 homeless.

Mr. Brash observed the difficult rescue and relief operations and had the highest praise for government efforts to restore order in the midst of the chaos. But he says that the "most potent agency" in the whole tragic situation was Japan Church World Service.

"Ken Buma [JCWS director] and his highly competent staff went into immediate operation," Mr. Brash writes. "Before I arrived, both Northwest Airlines and Japan Air Lines had arranged for a mercy flight to carry relief supplies from the Red Cross and Japan Church World Service to Nagoya, and Ken had visited the stricken city. . . .

"He had already set in motion plans for two work camps for Christian students, two medical service teams, the distribution of anti-dysentery drugs and vitamin tablets through church and other groups, and also the sending of substantial quantities of food to supplement the official ration. Finding that flour was a little useless where cooking facilities were nonexistent, he used locally contributed funds to bake the flour available into a biscuit in Tokyo.

"A considerable quantity of waterproof jackets were made by an institution for handicapped people from surplus sleeping bag covers. Contact with Nagoya was maintained by phone, but on October 4 an office was established in the Nagoya YMCA."

Mr. Brash reports that help and offers of help came in rapidly from churches across the world. In the United States Disciples of Christ were responding with a clothing drive on the west coast, and by the middle of October the communions had shipped 100,000 pounds of used clothing. Disciples also assisted Japan Church World Service through Week of Compassion funds.

Mr. Brash adds that the need will continue for many months.

"Japan Church World Service is capable of maintaining its initiative and leadership in Christian service. More help will be needed. If the local Christians can contribute their love, we from farther away can at least give them the tools which they require."

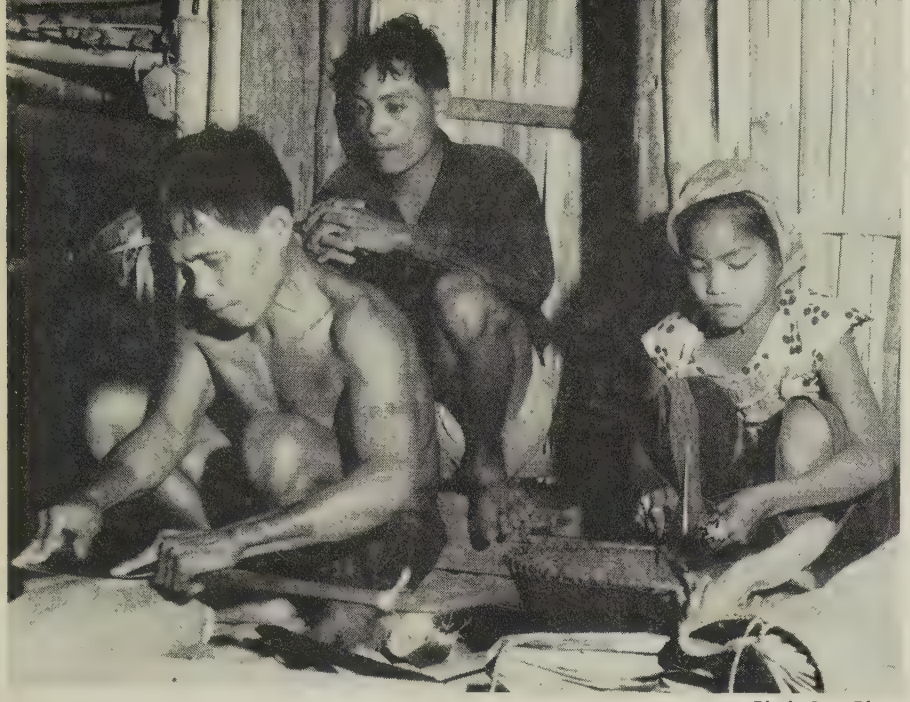
WCC Issues Appeal

THE World Council of Churches has issued an appeal to its member churches for "substantial resources" to aid in the rehabilitation and reconstruction of damage left by Typhoon Vera.

In a letter directed to the relief and rehabilitation officials of its 172 member churches in more than fifty countries the WCC asks aid for the long-term "more arduous task of rehabilitation" of victims of the disaster.

At the same time the East Asia Christian Conference issued a special appeal to its constituency to aid disaster victims.

An earlier WCC appeal for emergency aid resulted in cash gifts totaling more than $50,000, and thousands of tons of food and bales of clothing sent to Japan.



—Black Star Photo

The bolo or broad-blade knife is the chief domestic tool of the Isneg people in the mountain province of Apayao in the Philippines. Here an Isneg man sharpens his bolo while a girl uses hers to cut up papaya leaves to feed the pigs.

Hiking in the Philippines

By JOHN WHITE*

FOR almost five years I have worked and lived in the lowlands of the Philippines, visiting in and staying in small barrios, seeing the distant mountains, and on occasion traveling through them by bus or Jeep. But never before have I seen the splendor of God's world in such magnificence as when I hiked into Bayag, Apayao, to attend the annual meeting of this mission conference of the United Church of Christ.

After a long and interesting bus trip from Aparri to Claveria in northern Luzon, I reached the palm-surrounded home of William and Vivian Keller in Claveria. The Kellers are Disciple missionaries assigned under the United Church of Christ in the Philippines.

THE next morning about 10 A.M. we started our long walk to Bayag. The trail was very beautiful. We would get fleeting glimpses of singing birds and chattering monkeys. Once we stopped and took thirty minutes to swim in a cold mountain stream.

When we arrived in Adams, after a twelve mile walk, our Filipino companions made arrangements for us to stay in the councilor's home. Fifteen were in our party (including two *cargadors*—boys to carry baggage). Four of us were missionaries and the others were delegates to the annual conference and several pastors.

Supper was a new experience for me, the city missionary, for we gathered around the food, all of us squatting on the floor with the food in the middle. We ate with our fingers. We had rice and a cooked green vegetable.

BILL Keller shared a can of sardines with the group. The councilor sat in the entrance of the room guarding it with a bolo to keep the dogs out. A mountain bolo is like an ax with a sharp pointed spike on the end.

We hit the trail at 5:05 A.M. the next morning and arrived some four hours and thirteen miles later at Tanglagan where we had lunch. I was about ready to collapse at that point. Thirteen miles is a long walk any way you take it, but when it is up and down mountains, wading rivers and hiking with wet feet, it is much longer!

We took a long rest and then left Tanglagan for Pasingan, the next leg of our journey. We arrived in Pasingan at about 4:30 in the afternoon, having walked twenty-four miles that day.

We got a late start the next morning, but it was only about ten miles from Pasingan to Bayag, our destination. As we came down a steep mountain trail to the Apayao River we were met by a young lady on a raft—the first official "greeter."

As we stepped off the raft on the other side of the river, we were greeted by about twenty church members who sang greetings to guitar accompaniment and placed gardenia leis around our necks. They had already begun to prepare food for a picnic lunch and gave us steaming cups of freshly-brewed mountain coffee.

BAYAG, a garden paradise in the mountains, is a village of about 120 people nestled in a little valley by the Apayao River. The people are very progressive and almost all are Protestants. In this beautiful valley they raise coconuts, bananas, jackfruit, star apples, tomatoes, eggplant, beans, papaya, pineapple, coffee, avocados, and rice, plus an assortment of lovely flowers.

We left Bayag at 1:00 P.M. on Sunday after the conference and hiked sixteen miles to Langnao. The next morning we started out early and arrived for lunch in Kumao. We stopped for about twenty minutes outside the village and drank some fresh coconut water from *buko*, the immature nut that the *cargadors* supplied for us.

After lunch we hiked the remaining distance to Kabugao, where Disciple missionary Lynn Keyes lives. We arrived about 5:00 P.M., having hiked about twenty-four miles that day.

Kabugao is very beautiful. The elevation is around one thousand to twelve hundred feet and there are about 200 residents in the town proper.

After three days of visiting with the Keyes and the people in Kabugao, we left by motor boat for the lowlands. The trip down the Apayao River was exciting and beautiful. We shot rapids which nearly drenched us as the water gushed over and into the boat. At two points where the rapids were very dangerous we disembarked and walked overland to a point below the rapids where the boat would pick us up again.

THE scenery along the river was breath-taking. Beautiful orchids, hanging in garlands from the dipping branches, shed their glory from the overhanging trees. Multi-colored birds cast their spell. An occasional fish broke the surface of the water as the sound of our motor startled it. On one occasion we caught a fleeting glimpse of a crocodile as he stuck his huge nose out of the water at a point which I considered almost too close for comfort.

After catching a local bus from the ferry we arrived back in Aparri about 8:00 P.M. We were sunburned and tired, but strangely peaceful and contented at having been so close to God's wonderful world.

*Mr. White is a missionary in the Philippines with The United Christian Missionary Society.

WORLD CALL

"Now We *Know*!"

Warm Response of Isolated Thai Villagers Convinces Disciple Missionary of Value of Arduous Efforts Needed to Carry the Gospel

By STANLEY M. SEWELL*

CHIENGMAI is the ancient walled capital of the Kingdom of Lao, now a part of northern Thailand. It lies in the edge of the hills where they begin to roll north and east into the Shan states and the countries on the fringe of the Bamboo Curtain.

Chiengmai is also the center of Christian work in this part of the world. Here are located schools and hospitals, churches and offices of the national church, the Church of Christ in Thailand. Here also is McGilvary Theological Seminary, the training center of the church.

North of Chiengmai are the tiny hill-valleys where the rural churches are. Until a few years ago they could only be reached after arduous journeys by river, elephant, bullock-cart or horseback. Now, however, the government is busy building new roads for defense of the country against possible attack. These roads have brought new life to the remote valleys and to the churches that have been cut off from the parent churches for so many years.

BETWEEN Christmas and Easter the Seminary is shut down, and travel is easiest over the dry-season roads. Then the students and staff go out to work in the small churches to evangelize, strengthen and build them up.

Thus it was that early in 1959 the Seminary pick-up truck was to be seen grinding round the hairpin bends and up and down the nearly impossible gradients of the new military road between the towns of Fang and Wiang Pa Paow. Two professors, two third-year students, and two first-year students shared the space with baggage and bedding, a few hundred books to sell, a kerosene slide-projector, a movie projector and sound equipment, flannelgraphs and charts, easels, food, and all the varied gear for a month of Bible teaching. The pick-up was so packed that one member of the team had to sit outside the pick-up on the wheel casing, alternately hanging over the steep drop to the river below and brushing the bamboo thickets on the near-vertical mountain side.

The road was new—so new that in one place we had to wait while a gang of men removed the last few tons of earth from a new cutting with a small power shovel! We drove with difficulty over the miles of wet, slippery clay and were thankful for extra low gears and four-wheel drive.

IN eighty miles we crossed forty-two bridges. These consist of four logs, two on each side like double railroad tracks; and your car needs to be the right width and wheel-base. We also forded streams or rivers thirty-six times. Two of these fords were so deep that the water came over the floor boards of the pick-up and stopped the engine—luckily in both cases after we were out of the water.

We arrived at Wiang Pa Paow church in the early evening, tired and bruised from the bumping over the crude roads. It had taken eight hours to cover eighty miles and we felt all in.

The next day was Sunday and the team divided. They went to various local churches and house groups to announce the arrival of the Seminary team and to invite people to come along to the Institute meetings. These had been announced weeks beforehand to allow time for the local church to prepare. But, as usual, no one seemed to have done anything about it.

THE East, so teeming and active in the big cities, is snail-slow and lethargic in the countryside. This is due more to universal hookworm and grinding poverty than to the contemplative philosophy usually blamed. The team despaired. No arrangements had been made; nothing was ready; no one was prepared.

By Monday afternoon, however, we were ready to begin the Institute. The church building had been cleaned and the dirt floor swept for the first time in years. Bible pictures and charts decorated the walls. In the front over the platform was our show piece and center of work, a twenty-four foot chart of the procession of patriarchs, prophets, apostles and fathers from Abraham to the modern leaders of the world church who met at Evanston in 1954.

By Monday evening the people began to arrive. Forty or so came to take up residence in the church building for the length of the Institute. We would all eat together and study together, and we hoped to build up a fellowship that would help the church in its life and work later on.

Another sixty or so arrived who would be able to come to the evening sessions of the Institute. Besides these adults there were more than fifty children, aged two to fourteen, who had been given a special holiday from school for the Institute. The teachers wanted to attend and this was the only way for them to do so.

WE divided up the work of the Institute. In the morning the two girl students, aided by a first-year man, took the children off and taught them Bible stories, new games, songs and hymns, and little playlets from biblical material. The rest of us took turns to lead morning devotions and worship. After that came hymn practice and reading music. By the end of the Institute the musical repertoire of the local churches was about doubled.

The main part of the morning was taken up by three subjects taught day by day for an hour each. One was a study of *I Peter* and its meaning for the church today; another was a course in the doctrine of the Holy Spirit; and the third was a survey of the history of the people of God—from the time of Abraham to Evanston as we said. A different-colored note book was given for each of these various courses, and some hints and tips given about how to take notes.

LECTURE material was supplemented by the material available on the book-stall we set up in the church. Books, pictures and maps, all printed in Thai, were available. Students who wished to do so were able to borrow the books they wanted. Then when the books were returned they were sold at really small prices as "used" material. A lot of books were sold this way. We didn't make any noticeable profit, just the reverse, but we put a lot of printed weapons in the hands of the church there! We sold several hundred books.

In the afternoon the Institute divided into several groups according to the desires of the students. One group went on visitation evangelism with the aid of one of the Seminary lecturers. Another group practiced hymns, another studied

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*Mr. Sewell is a missionary to Thailand with The United Christian Missionary Society.

Women and WORLD HIGHWAYS

Christmas Is a Family Affair!

By FLORENCE M. SLY*

WHEN Jesus was born to Mary and Joseph, a family came into being. The birth of a first baby to any couple establishes a family. Because of the birth of that babe in Bethlehem many years ago, Christmas holds particular import for families.

Of course the birth of Jesus is far deeper and wider than the establishment of a family. That birth ushered into the world a life that has and still is revolutionizing the world as well as the lives of individual men and women. The whole Christmas message pivots on the life and teachings of Jesus. Consequently we cannot get away from the fact that the birth of the baby Jesus was a very important event.

Because of the nature of the beginning of Christmas and the relationship of that event to the church and the Christian enterprise, no observance of Christmas can be made apart from the concern and the influence of the Christian church. In fact, Christmas observances most stirring in the lives of many people are those in which the family is tied into the program and activities of the church.

WHEN the children in the A. Dale Fiers family were growing up, Dr. Fiers was the pastor of a church. The activities in the church at Christmas were closely allied to the interests and life of his family. "The Christmas candlelight service, for example, was so much a part of the family's life," reports Mrs. Fiers, "that the children looked forward to that as a vital part of their Christmas experience." When they moved to Indianapolis the daughter was greatly distressed at the absence of that type of service in the Christmas plans of the church they attended. "It meant so much to her," says Mrs. Fiers, "she sought the minister's approval for the young people to plan and conduct such a service."

SUPPLEMENTING the emphasis that the church makes at Christmas, the James L. Ballinger family plans special Christmas devotional services. They use these the week before Christmas at the table when the family is together for the evening meal.

Some families, as the George Oliver Taylor family, always have a Christmas eve worship service. Trimming the tree started the evening's festivities in the Taylor household. The interest in this and the desire for the good fellowship it produced dispelled all outside claims on any member's time that night. When the tree was trimmed and the gifts were placed under the tree, the family listened to the reading of Dickens' "A Christmas Carol." The service planned by a different member of the family each year consisted of the Christmas story

read from the Bible and the singing of Christmas carols. "The service usually closed with a circle of prayer, a practice that has always characterized our family devotions," says Mrs. Taylor.

THE George Earle Owen home at the Christmas season is a visible testimony to the saying that "the happy family does things together." The wreath on the door, the mantel arrangements and many of the ornaments on the tree show the originality and cooperative spirit in this family. "One of the things we love to do," Mrs. Owen states, "is to make candles." She insists that it is a simple operation any family can do.

The Owens melt the remnants of used candles they save during the year. Paraffin may be melted with these. The wax is colored with the old candles or with scraps of crayons, and the candles are molded in tin cans or milk cartons. Small aluminum molds make lovely small candles. Milk cartons peel off the candle easily and are convenient to use, Mrs. Owen suggests.

An interesting round candle can be made in a grapefruit shell. Cut the grapefruit in half, remove the meat, sew the halves together. Cut a hole in the top and pour in the wax and insert the wick. When the wax is set, peel off the skin.

"One of the necessary precautions in candle making," warns Mrs. Owen, "is getting the wick in properly. We use string and tie one end to a small stick or pencil which we lay across the top of the milk carton or can. It is wise to put a small weight on the other end of the string—a heavy button or a small spool. This will tend to hold the string taut and straight, and the weight-object will not show or interfere with the burning of the candle. Pour the wax in carefully. We're sure you will be pleased and proud of the finished product."

A MOBILE which Mrs. Francis W. Payne created last year was a thing of beauty. Not only did it enhance the holiday decorations and spirit in the Payne household, but it created tremendous interest among all who serve in Missions Building in Indianapolis. This mobile was used as the central object of decoration for the Christmas vespers held in Graham Chapel during the week before Christmas.

"The secret in making a mobile," asserts Mrs. Payne, "is keeping it in balance." The central balance bar of Mrs. Payne's mobile was fifteen inches long, shaped somewhat like a boomerang. With black thread she tied onto the bar the objects which included two three-dimensional stars, a fluffy, gold-winged angel, an eighteen-inch-length music bar with a few notes on it. Other single notes were attached at various places. Not all objects hung from the central bar; some were attached to other objects to maintain proper balance. These objects, made of light-weight cardboard, were gilded. Sequins were pasted on here and there to catch the light as the mobile turned by means of air currents.

ANY family can make a decorative item that need not be suspended. Use a wire coat hanger. Bend it into a diamond shape and cover the wire with a bead chain, gay crepe paper, gold or silver metallic paper. Straighten the hook and insert it in a small block of soft wood or plastic foam. The base may be decorated with greens, tree ornaments or small figurines. Suspend little angels, a star, a bell, or other ornaments by attaching them to black thread of

(*Continued on page* 45)

*Mrs. Virgil A. Sly is a writer, counselor and lecturer on topics of Christian family life. First and foremost, however, she considers herself to be a wife and mother.

Classroom and Campus

edited by H. L. Smith

Atlantic Christian College
Wilson, North Carolina

Residents of 61 North Carolina counties and students from 15 states and 5 foreign countries are enrolled for the fall semester. Of the more than 1,200 students, 1,134 come from North Carolina. The college's home county, Wilson, leads the state with 321, followed by Wayne with 93 and Johnston with 90.

Other countries represented are Cambodia, Nationalist China, Puerto Rico, Korea and Cuba.

A former Atlantic Christian president, Travis A. White, president of Midwestern University, Wichita Falls, Tex., and other national leaders in the field of education participated in the Second Progress Assembly held on the campus Oct. 17. The assembly is designed to give friends of the college information concerning the college and its plans for the future. Dr. White addressed a large banquet meeting in the evening.

Bethany College
Bethany, West Virginia

Donald McGavran, former missionary to India and now visiting professor at Bethany for 1959-60, is proud of the fact he is part of four generations who have been associated with Bethany College. His great-grandfather, Samuel Grafton, was a member of the original board of trustees at the school in 1840. Dr. McGavran's father, J. G. McGavran, was graduated from Bethany in 1891; his son M. H. McGavran was graduated in 1951.

The College of the Bible
Lexington, Kentucky

Appointment of Charles E. Dietze as vice-president has been announced. Mr. Dietze, a native of Savannah, Ga., has been serving as assistant to the president and director of the Centennial Development Program. In his new office he will continue to direct the program and, in addition, will carry other administrative duties.

Four new apartment buildings on the campus are now occupied by students and their families. Fellowship Hall and the office-classroom addition will be completed soon. All the buildings were dedicated Sept. 23-24.

Christian Theological Seminary
Indianapolis, Indiana

Beauford A. Norris was inaugurated president on Oct. 28, with Liston Pope, dean of Yale Divinity School, as principal speaker.

Dr. Norris joined the faculty of Christian Theological Seminary in 1950 as head of the Department of Preaching and Pastoral Work. In 1954 he became assistant dean; in 1958 he was named dean. Following the death of O. L. Shelton last March, Dr. Norris was appointed acting president and was elected president in April of this year.

Dr. Norris received his A.B., M.A., and B.D. degrees from Phillips University and was awarded his Ph.D. degree by the University of Edinburgh, Scotland. Before coming to the seminary he held pastorates in Texas and Pennsylvania. During World War II he served for three years as chaplain in the Army Air Corps.

Chapman College
Orange, California

Dedication services for two new residence halls were held Nov. 1, with Senator Thomas H. Kuchel as principal speaker.

Guests of honor were some 150 persons who furnished rooms in the new residence halls at a cost of $275 for single rooms and $500 for double rooms. The head resident's apartment in the women's hall was furnished by the Christian Women's Fellowship and Business and Professional groups of southern California in honor of Miss Allena Grafton, who served as CWF state secretary for more than twenty years. The apartment in the men's hall was furnished by the Christian church ministers of southern California in honor of Clifford A. Cole, for many years the state secretary of southern California until his retirement three years ago.

Culver-Stockton College
Canton, Missouri

Willis R. Jones, president of the Disciples of Christ Historical Society, was honored by Culver-Stockton College on Oct. 14 with the conferring of the honorary degree of Doctor of Laws.

Paul Carpenter, dean of the college, presented the candidate for the degree in recognition of his appointment as the first president of the Historical Society. Fred Helsabeck, Culver-Stockton's president, conferred the degree.

The Historical Society began on the campus of Culver-Stockton, led by Claude Spencer, former college librarian and now curator of the Society. The Society is now housed in its new million-dollar building in Nashville, Tenn. Dr. Spencer gave the devotion at the convocation, followed by addresses by J. Edward Moseley, member of the executive committee of the Society; Harry M. Davis, chairman of the board of trustees; and George W. Buckner, editor of WORLD CALL, who presented the new president of the Society.

A graduate of the University of Michigan, Dr. Jones has served the cause of higher education for twenty years. He assumed his duties as president of the Historical Society on Aug. 1.

Disciples Divinity House
Vanderbilt University
Nashville, Tennessee

Forty-eight Disciple students are enrolled in the Nashville University Center under the auspices of the Disciples Divinity House. This is the largest Disciple group ever to pursue professional and graduate courses in the Center. Students come from 14 states and 3 foreign lands. Twenty-six are preparing for the pastoral ministry; the others are pursuing work leading to missionary and teaching appointments.

Two new faculty members have been added to the staff of the Vanderbilt Divinity School. Leander Keck becomes assistant professor of New Testament. He comes from Wellesley College. Arthur Foster assumes the assistant professorship of pastoral coun-

Father Greets Daughter At Christian College

Perhaps the shortest distance traveled by any college student in the U.S.A. was that traveled by Ann Freeman of Columbia, Mo., who moved a half block from her home to Hughes Hall on the campus of Christian College, where she is living and studying this year as a first-year student at the oldest college for women chartered west of the Mississippi. President Kenneth Freeman was on hand to greet all new students, including Ann, though in his role of father he had bid her farewell at home a short time before.

seling. He has been a member of the staff of the University of Chicago Counseling Center and will work closely with the Vanderbilt Medical School in developing the Divinity School's counseling program.

Drake University
Des Moines, Iowa

Plans are being made by the Divinity School for the Church and Labor Institute which will be held on the campus Dec. 8-10, under the sponsorship of the Des Moines Area Council of Churches.

The objectives of the institute are to orient ministerial students and ministers to the problems and needs, and to suggest ways in which the church may relate itself more effectively to the laboring men both as individuals and in their organizations.

Leadership will include Cameron P. Hall, executive director of the department of church in economic life of the National Council of Churches, and Al Whitehouse, director of the industrial division of the AFL-CIO. Mr. Whitehouse is an active Disciple layman and a member of the department of economic life of the National Council. In addition to these two, members of the Drake economic staff, labor leaders, and ministers in the Des Moines area will be participants in the institute.

Eureka College
Eureka, Illinois

New faculty members include E. G. Marshall, chemistry; Ronald Greek, instructor in mathematics and assistant in biology; Richard Olsen, instructor in voice and music theory; and Ahmad Qureshi of Pakistan, teaching in the English department as he has previously done at the University of Illinois.

The fourth annual Parents' Day brought many parents to the campus in late September where they heard an address by President Langston, met faculty advisers for conference, lunched at the college cafeteria, shared in the Centennial Festival parade of the Eureka community, and attended the football game.

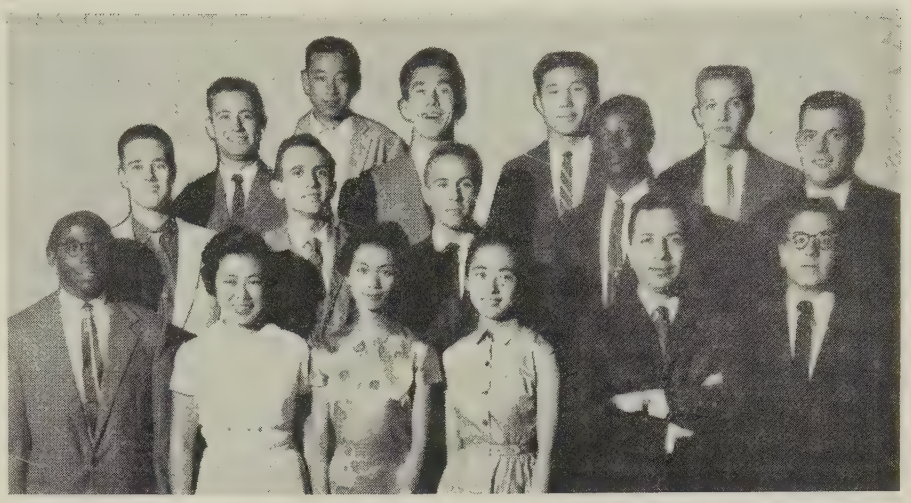
Lynchburg College
Lynchburg, Virginia

Lynchburg College joins Sweet Briar College and Randolph Macon Woman's College in plans for a three-year cooperative educational program in Eastern Studies, to be launched in the fall of 1960 and supported by a recent grant of $100,000 from the Ford Foundation.

Plans call for approximately six faculty members from each college to attend a special seminar one night a week for the duration of the program.

Specific civilizations to be covered will be India, Pakistan, China and Japan, with one year being given to India and Pakistan, and a year each to China and Japan. Study will include significant periods in the social and political history of these countries, their religious and philosophical traditions, and the impact of Western civilization on them. Three outstanding scholars, one each year, will be brought to Lynchburg to conduct an undergraduate course at each institution and to lead the cooperative faculty seminar.

Phillips University Welcomes Overseas Students



Front row: John Addico, Ghana; Kyoko Kiuoka, Japan; Dana Sen, Formosa; Virginia Chen, Hong Kong; Yahia Esfarjany, Iran; Emir Habiby, Jordan.

Second row: (First man not identified); Jan Van Der Poll, South Africa; Bela Iralfalvi, Hungary; John Iheaka, Nigeria; Brian Simmons, England.

Third row: Leslie Nicolson, Hungary; Toru Kikuoka, Japan; Imre Ban, Hungary; Yonghan Kim, Korea; Bela Nagy, Hungary.

Not shown: Theo Herzer, Germany; Yung Fua Liu, Formosa; Eiko Takamishi Miller, Japan; Orlando Santos, Philippines; Cathy Scott and Nancy Teal, Canada; Gloria Tung, Formosa.

Mrs. E. S. Briggs is "campus mother" to students who come from fourteen nations to gain higher education in a Christian university. "There is no happier or more alert group anywhere than our international students," says Mrs. Briggs. Foreign consuls recommend Phillips University to many young people of their countries who wish to study in America. Financial assistance is available in most cases.

Knowing these students is a refreshing experience, according to Mrs. Briggs. Their interests are many and they have courses scheduled in nearly all the departments of the curriculum. There is a story behind every personality. For instance, Jan Van Der Poll is president of the Cosmopolitan Club, in which they find fellowship. A Chinese student, Yung Fua Liu, personally raised funds among American friends to assist Miss Dana Sen to be flown from China. Shown here are a number of foreign students present at this fall's faculty reception.

Transylvania College
Lexington, Kentucky

The complete collection of letters written by Jefferson Davis during his imprisonment at Fort Monroe, Va., has been given to Transylvania College by Jefferson Hayes-Davis, grandson of Jefferson Davis, of Colorado Springs, Colo. The letters were written from August, 1865, to May, 1866, and more than twenty of them are addressed to his wife.

Davis attended Transylvania from 1821 to 1824 and later transferred to West Point, from which he was graduated in 1828.

The letters are now on display in the Frances Carrick Thomas Library, but later will be transferred to the Farris Rare Book Room now under construction on the second floor of the library. The Rare Book Room was made possible through a gift by Mr. and Mrs. H. Bennett Farris of Richmond, Ky.

Texas Christian University
Fort Worth, Texas

As Texas Christian begins its eighty-seventh year the university's newest building program is under way. Construction will begin soon on a new administration building to cost more than a million dollars with completion scheduled for next September. On the drawing boards are plans for a new infirmary, a complete remodeling of the old administration building for classroom use, and a new field house. All are expected to be completed within five years.

Latest addition to the TCU facilities is the 40-unit TCU-R. M. Means apartment building which opened this fall for married students.

William Woods College
Fulton, Missouri

A new high enrollment of 474 students opened the fall term. The recovery of facilities following a disastrous fire in 1956 is complete with the exception of a new hospital.

The level of quality has been raised both in student admissions and new faculty. Three new faculty members nearing the completion of doctorates include those in the fields of history, sociology and music. The faculty-student ratio of one to fifteen provides specialized attention for each student and constitutes a major strength.

Two administrative staff members include Lionel D. Howell, business manager from the University of Southern Illinois, and Miss Ruth Rankin of the University of Michigan, former Girl Scout executive of Michigan.

Echoes— *from Everywhere*

Returning Missionaries See Changes in Congo

WE have found changes everywhere since our return to Congo from furlough. Coquilhatville has many more paved streets. We see new stores, Congolese-owned cars, and prosperity and optimism everywhere. There is no more segregation in schools.

But these are just superficial changes. Since the January riots there have been other, deeper changes—among Belgians and Congolese alike. Everyone realizes that independence is not far off and everyone is trying to prepare for it. The Congolese are trying to learn as quickly as possible new work and new ways of doing things. The Belgians are being most helpful, patient and friendly. We don't know the date yet —but independence will come, and probably faster than we think possible.

And what is the Disciples of Christ Congo Mission doing about this?

Ben went to a meeting the other evening at which all the educated men in our church were present. They began asking questions: What is the mission doing about Africanizing itself? When are the mission and the church going to become one? When can we begin to assume some of the responsibilities now carried by missionaries?

Ben was completely taken by surprise but tried to answer their questions. Bernie Davis, legal representative, also was there, and together they talked quietly and as common-sensically as possible with these well-educated men who probably will be among the future political leaders in this province.

—MRS. BEN C. HOBGOOD

Coquilhatville, Belgian Congo

Thai Young People Ask Important Questions

The Christian young people in Thailand have problems and questions:

"My school teacher says there is no such thing as heaven or hell. Is this true?"

"My parents said they would not care if I became a Christian if first I would become a Buddhist priest so they would gain some merit. I could not do this."

"My family is Buddhist and I have been a Christian for only six months. There is so much I want to know. I have disobeyed my parents to follow Jesus. I want to ask all of you to help me and to pray for me!"

May the prayers of these Thai young people be joined by many other prayers from Christians in the United States!

—VICTOR MCANALLEN

Nakon Pathom, Thailand

Story Reveals Danger of Racial Generalizations

A thought-provoking and somewhat amusing little story recently came to our attention. A white man hired an Indian guide for a hunting expedition, and the first night out found them many miles from civilization. The white man was very suspicious of the integrity of his guide, and the guide felt the same about all white people. As they unrolled their beds the guide noticed the white man carefully hiding his wallet under his pillow. With a knowing smile on his face the Indian said: "You don't need to do that. There isn't another white man within fifty miles."

—CLIFTON L. PEIGHTAL

Yakima Indian Christian Mission
White Swan, Washington

Work with Children Part Of Outreach in Paraguay

Sunday school is the core of our evangelistic and educational work in the awakening community of Villa Aurelia, near Asunción, Paraguay. There are three classes for eager-to-learn children. The average attendance is fifty.

But the Saturday morning children's club also is playing an important role in this outreach. It is so important that some children in Catholic families run away to be with the group.

Bright, joyful faces of some twenty children anxiously await the señoritas who come from Asunción to work with them. Traveling by bus and walking on red dirt streets early in the morning, the women arrive. The children gather around singing, and for one and a half hours the teachers share the love of Jesus with these children.

As a result, more and more children wash their faces and smile. Some are learning to water the plants in the garden, to take care of animals, to use waste baskets, and to be respectful. Above all, they are learning to pray in the name of Jesus, learning to be truthful and grateful.

—JUAN MARCOS RIVERA

Asunción, Paraguay

Fortune-tellers Cause Problems in Okinawa

The *Okinawa Times* recently reported an interesting story about a fortune-teller who had disrupted life in a village. The fortune-teller, in Okinawan dialect, is called a *Yuta*. This person is always a woman.

The Federation of the Okinawa Women's Association is conducting a strong campaign to put a stop to this illogical, superstitious custom, and the result is very promising. The difficulty in many churches, especially those in the rural areas, is that even many Christians worry about the *Yuta's* fortune-telling.

—MISS ITOKO MAEDA

Okinawa

Vows Exchanged by Young Mexican Leaders

ON June 20 in Los Nogales, Zacatecas, Secundino Ibarra and Miss Elisa Perez were married. He is the pastor of the Disciple church at Los Remedios, San Luis Potosí, and she was studying at the Mountain of Light Farm to be a deaconess.

"Cundo" and "Licha" had been sweethearts for four years. They met at a young people's conference, and in Mexican custom he proposed the very first time he could get her alone. During those four years they very seldom saw each other. Even when they did manage to be in the same place, they were very careful not to be seen even looking at each other.

During the weeks she was at the Farm, just before the wedding, I noticed that she never got any mail from him. When he came through on a visit, I scolded him about it.

"If you are going to marry Licha, you ought to write her once in a while!"

He grinned and replied, "Well, I write to Bernabe and Quica and Baldomero. Isn't that the same thing, Señora?"

All those weeks he had been writing to her but addressing the letters to his brother, sister and cousin, so nobody would guess!

On the wedding day they went with several relatives into the town of Jerez and were married by a government official, as the law of Mexico dictates. Back home again, Licha's parents served a wedding dinner to everyone on the ranch (about 200 persons). There were noodles and Mexican rice and three plates of meat, each smoking with chili peppers and other condiments. The bridal cake was a pink and green marvel.

At four, in the church there on the ranch, the real wedding took place. With all her relatives present, and as many of his as could come from faraway Los Remedios, Pastor José de Loera married Secundino and Elisa. After the wedding, the couple left immediately to go back to work in Los Remedios.

—MRS. BYRON SPICE

Pabellon, Ags., Mexico

Secundino Ibarra leaves the church in Los Nogales with his new bride, Elisa.

—Photo by Spice

Missionary Worship Service

Theme: *Go Forth, O Child of God*

January

THE worship theme for January is "Go Forth to Life, O Child of God." This is the first in the series based upon the theme, "Go Forth, O Child of God." This worship service is intended for use with Program One, "Look at Africa." (In the packet, *Changing Africa.*)

The following suggestions are intended to guide you in your preparation for leading worship in your group. Scripture references and hymns are suggested from among which you may choose what you want to use.

A simple pattern is suggested:

Call to Worship

Hymn

Prayer—May be spontaneous, may be read.

Scripture Reading

Brief Meditation on Worship Theme —This should be the result of your own thinking. The paragraphs interpreting and relating the theme to the study are meant only to be suggestive.

Offering and Prayer—Make the offering an act of worship.

Missionary Benediction

Suggestions for call to worship:
John 17:3, or use the hymn of praise listed below.

Suggestions for hymns:
110—Praise the Lord: Ye Heavens Adore Him
296—Take My Life, and Let It Be
293—My Life, My Love, I Give to Thee
374—Rise Up, O Men of God!
362—O Young and Fearless Prophet

The first hymn listed is a praise hymn suitable for use as a call to worship; the others are more closely related to the worship theme: numbers 296 and 293 are related to the consecration of life, and numbers 374 and 362 challenge to more effective Christian living. The numbers given are from *Christian Worship: A Hymnal.*

Suggestions for scripture reading: John 4:7-15; John 6:25-40; John 10:1-18; John 14:1-19. You may wish to select one of these passages, or you may want to use all of them. If you decide to use all of them, have a different voice for each passage; have each reader, at the end of the passage, repeat the key phrase. (The key phrase in John 4:7-15 is verse 14; in John 6:25-40 it is "I am the bread of life"; in John 10:1-18 it is "I came that they may have life, and have it abundantly"; in John 14:1-19 it is "Because I live, you will live also.")

Interpretation of theme:

These are some of the ideas which you will want to include in your meditation on the theme, "Go Forth to Life, O Child of God." No attempt has been made here to develop the ideas fully. This is to "prime your pump" so that your meditation may be the result of your own thinking.

Life is more than merely existing, more than merely keeping the organism breathing. A vegetable grows to maturity if it is given sufficient sunshine, rain and soil, but it has no conscious purpose in its growing, no conscious and purposeful relation to other vegetables or to God.

Life is more than things. To have life and have it abundantly does not mean to possess more things. This is not to say that the possession of things is wrong, but only that it is not life's primary objective.

Some whimsical soul once said that life should be partly cakes and red geraniums. And it was a contemporary poet who said, "A poor life this if, full of care, we have not time to stand and stare." We need to take time for leisure activities, time to enjoy our physical senses—beauty, music, tasty foods. We need time to enjoy laughter. We need to take time to explore our relationships with people, and with God.

Someone has said that life is people. Certainly its richness, its problems and its tragedies come to us in terms of people, and of our relationships with them. Our relation to God is reflected in our attitude toward people. Our relation to people grows out of our relation to God. God's purposes are revealed to us in terms of people, and of our responsibilities to them. Love your enemies. . . . Bear one another's burdens. . . . Judge not. . . . Love your neighbor. . . . Go into all the world and preach the gospel.

Probably the greatest deterrent to "going forth to life" is fear. We are afraid of being involved with other people. We are afraid of being hurt. So we build a shell around ourselves that neither God nor his human messengers can pierce, and then we have the audacity to wonder why abundant life doesn't come to us!

Relation to the theme:

The relation of this worship theme to the study theme is readily apparent. Jesus said, "Because I live, you will live," but he also said, "You shall be my witnesses," and "Other sheep have I." If he came that we might live, he came also that *they* might live.

Africans today are confronted with the problem of deciding what elements —among the many new ones which have been thrust into their consciousness so suddenly—are necessary to life.

You and I must recognize our responsibility to help the African, and others both at home and abroad, to find the abundant life even while we ourselves are still seeking it.

—Marilynne Hill

In Memoriam

Miss Elizabeth Long and Mrs. Mary Myers passed away in July just two weeks apart, daughters of the Rev. and Mrs. Arthur Long of Kansas. Mr. Long passed away in 1932. Elizabeth was a musician and served many churches in Topeka. Mary passed away in Springfield, Mo. She was the wife of the Rev. George I. Myers, pastor of South Street Christian Church. They served pastorates in Kentucky, Louisiana, Missouri and Kansas. Though ill, she never lost interest in people and work of the church. Had served on board of managers of the United Society.

Frank C. Huston, Oct. 14, Jacksonville, Fla. Resided in Florida Christian Home since 1941 where he carried on correspondence, wrote music, sang, and made the home a brighter place. Singing evangelist who published more than 400 songs. Age 88.

Mrs. L. E. (Ruby L.) Siebenthal, Sept. 3, Bloomington, Ind. Care chairman for CWF of First Christian Church. In 1952 she made a European trip and has given travel talks. Age 77.

Mrs. Celeste Crane, Sept. 27, Mechanicsburg, Ill. Faithful and active member of Christian church as long as health permitted. Interested in missionary work. Age 89.

Bert R. Johnson, Oct. 4, Utica, Miss. Minister in Mississippi since 1937, going there from Indiana. A graduate of Bethany College. He did post-graduate work at Columbia University and Chicago University. In August, 1957, he celebrated his 50th year in the ministry.

Mrs. Ora Lee Phelps Waggoner, Oct. 8, Bartlesville, Okla. Ordained minister since 1918 and held her first pastorate at Astoria, Ill. Served Memorial Christian Church, Bartlesville, 35 years. County president of WCTU for 25 years and active in community affairs. Age 74.

Mrs. Maude Hinkle, August, Bloomington, Ind. President of the Mt. Gilead CWF.

Mrs. Frank McCord, July, Bicknell, Ind. Faithful worker in CWF, the church, choir and Bible school for many years.

For Adult Mission Study

Theme

Africa

JANUARY

Launching upon a New Study

THERE are two things we need to keep in mind as we begin our study of Africa. One is that the entire continent in this generation is jumping from a primitive culture to twentieth-century industrial civilization.

For many years unknown and uncharted, Africa has suddenly emerged from the jungle. Her people are taking their places at the world's conference tables. The editorial comment in African newspapers influences the thinking in other parts of the world. Industrial unrest in Johannesburg affects industry in Asia. The leadership of Africa's churches, speaking through such voices as the conference at Ibadan, Nigeria, in 1958, is being felt by other church groups in Europe, America and Asia.

The other thing we must keep in mind is that the relationship of our churches in America to the churches in Africa is changing. The churches in Africa are assuming more and more of their own direction and we as a brotherhood are sharing in the support of more —and of more far-reaching—interdenominational projects.

As Christians and responsible church members, we need to understand these changes taking place in Africa, because it is against this background that the changes in the life of the church are being effected. What is our responsibility as Christians in the midst of this changing scene?

Use of Terms

Africa is a vast continent within which there are approximately forty different nations. Because of great distances and natural barriers such as desert, swamp, mountains and dense jungle, the differences from one country to another are extremely pronounced. The Belgian Congo is one country within the continent of Africa. The Union of South Africa—different in climate, development of resources, and character of inhabitants—is another. We must be careful to say "the Belgian Congo" when we mean the Belgian Congo; "the Union of South Africa" when we are referring to that part of the continent; and reserve "Africa" for times when we need a more inclusive term.

Directions for a New Director

It is your responsibility to see that the study "hangs together." When a month elapses between meetings, and especially if there is a different leader each time, the study is apt to be rather piecemeal. Somebody has to see it as a whole; somebody must keep the overall objectives of the study in mind; somebody must feel responsible for relating last month's study to this month's study and for evaluating the results of each meeting. This naturally falls to your lot, since you are the study director for your group.

If you can, plan to meet with all those who are going to be leaders before you actually launch the study. Help them to see the whole pattern and the place which is occupied by the part of the study for which each of them is responsible. Then each time remind the group of what they talked about the previous month, and relate the particular aspect under consideration this month to the study as a whole.

New Tools for a New Task

Changing Africa is the packet of six programs which you will be using as the basis for your study. You will want to supplement these programs. You, as leader, will want the security of having additional information of your own, and you will want to encourage your group to read.

The Way in Africa, by George Carpenter, is a book which you—and as many of your group as possible—must read. This book was planned to be a basic resource for the study. Much valuable information in this book is not available elsewhere.

Africa Portfolio contains historical and other information of particular interest to Disciples of Christ. The Portfolio carries the story of our churches in South Africa and in the Belgian Congo, and it also deals with our involvement in many cooperative enterprises.

WORLD CALL, of course, is another basic resource for the study director. WORLD CALL can be used in a number of ways. Each issue during this study of Africa will carry at least one major article related to the work of our churches in Africa. (Have you read the one in this issue?) Some groups like to have these articles reviewed at their meeting. Certainly the persons on the program for this month should have read them.

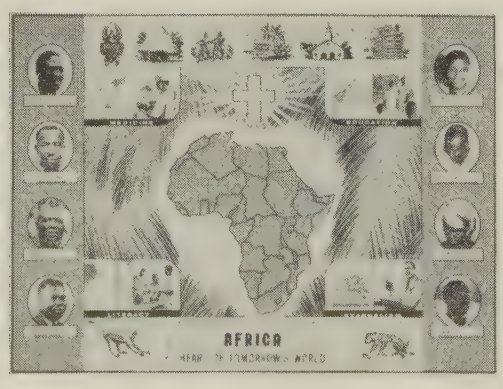
Africa Disturbed, by Emory and Myrta Ross, will be of particular interest to Disciples because of the authors. The Rosses were among our pioneer missionaries in the Congo. Their book, an attempt to make an opportunity for the African to speak for himself of the impact of Western industrialism on his culture, is a book which will be read with intense interest by many.

See the books which are listed on the book page next month, and do not pass up books for children and young people. They contain considerable information and may lead to a more mature interest. The reading list, *Toward World Christianity,* which may be obtained from the Department of Missionary Education, contains a wider selection of books on Africa. You will want to be sure that some of these are in your church library.

As soon as you find that someone in your group has read one of these books, give opportunity for an informal and brief report.

Several good films on Africa are available. Among the best are *Beyond Brick and Mortar, Report on Africa,* and *New Faces of Africa.* For a complete listing of films and filmstrips on Africa, and for a description of the ones mentioned here, see *Eyes and Ears to the World.*

—MARILYNNE HILL



"Africa, heart of tomorrow's world" is the legend on the place mat. This place mat is not only a colorful accessory for church-night dinners and luncheon meetings, but it is an interesting program item as well. Stories of the Christian leaders pictured on the place mat are to be found in *Africa Face Sketches.*

Youth and Missions

It's a New Africa

NEW is the face which Africa shows to the world—new and changing every day. Unique in the history of the world are the breath-taking changes which keep the eyes of millions fastened on this fabulous continent.

The people step from life in jungle villages, little changed in many centuries, into our nuclear space age of mid-twentieth century. And they are trying to make the transition in a lifetime. Spectacular contrasts are the inevitable result. Travel is by barefoot treks on forest paths and by dugout canoes as well as by bicycles, automobiles and airplanes. While most of the villagers are still illiterate, some mission school graduates studying abroad have earned Ph.D. degrees.

While the witch doctor continues as the spiritual leader in many jungle communities, millions of the people have been baptized into the Christian church. And, further, an increasing number of Africans are emerging as Christian leaders of consecration and high ability.

The church finds contrasts in its situation. While improvements in travel and in communication—notably printing presses, films and radio—permit Christians to witness more widely and swiftly, competition for the souls of Africans has increased. Materialism is a growing force. Communism woos educated youth. The strong points of Islam are interpreted by Muslim tradesmen who comb the African countries south of the Sahara. The cause of nationalism wins the loyalty of courageous young men. The church must speak persuasively and promptly in such a scene.

New Ways to Study the New Africa

What is happening to teen-agers of the countries south of the Sahara? North American teen-agers will be initially interested in their counterparts in Africa. The young people are trying to bridge the gap between the old and the new. They may live in a city but still belong to their tribe in the forest. They are vaulting the chasm between illiteracy and education. The old and new customs conflict. Which shall they follow? The new faith taught in Christian churches and schools clashes with tribal beliefs. What shall they believe? And how can young Christians make their witness count? What part can North American teens play in the great and swift drama in which Christians of Africa are playing leading roles?

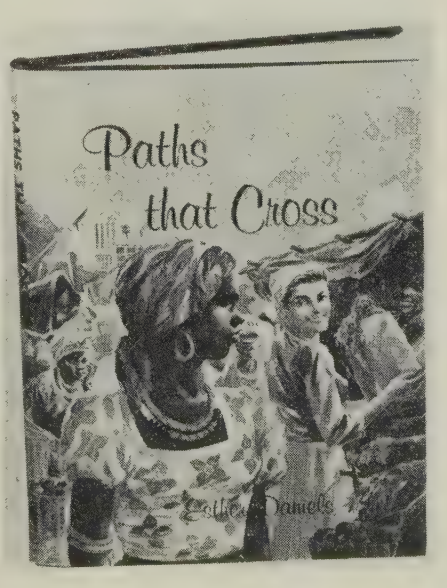
For your study, spend a month in Africa, placing the study in four consecutive meetings. With concentrated attention, the interest may mount higher.

Create anticipation for each meeting. Posters, bulletin boards, panels of pictures, and displays of objects from Africa will attract attention.

Create African events: hunts, safaris, feasts, story-fests. Sing songs of African countries, play their games, and greet each other with their proverbs. Incorporate prayers of African Christians in worship services.

Make the countries vivid by bringing to your meeting someone from Africa. With thousands of foreign students from that continent in North America, most youth fellowships should find it possible to have one present for at least one meeting. He may be interviewed. Or invite an American who has lived in Africa.

Add meaning to the word "ecumenical" by sharing in one meeting with youth fellowships of churches representing other communions. Those of Methodist, Presbyterian, and many other Protestant bodies are also studying Africa this year. You may point out churches of Disciples of Christ on a large map and tell something of the work of evangelism, education and medicine. A representative of each other fellowship should indicate on the map the countries south of the Sahara in which his communion has conducted mission work and established churches. Tell stories from *Jungles Ahead* or *Paths that Cross.* Or review another of the Africa books or present the short play *Edge of the Village.* Learn songs from several countries of Africa.



In your own fellowship and in interchurch meetings make the acquaintance of individual Christians of Africa. You may make a gallery of their pictures and place beneath each a large card on which the story of the person's life is typed. Clip pictures from the *Africa Place Mat* and stories from *Africa Face Sketches.*

"What can we do about what we have learned?" This question is in the minds of all teens who have become deeply concerned with the study. Among the most important activities is the sharing of knowledge, concern and inspiration with others. Encourage youth to take Africa to school in oral reports and written themes. Encourage them to share information with others in the church through posters, bulletin boards, and programs for the church school of missions, fellowship dinner meetings, and other occasions.

Tools for "Africa"

The CYF

CYF Studies Christian World Outreach describes study materials and procedures and service activities. It provides resource materials in worship, study and recreation.

Fellowship No. 8, study material for evening CYF meetings.

Africa, A Continent of Contrasts (2 meetings)
- Land of Pygmies and Giants
- Color Patterns in the "Beloved Country"

Amazing Growth in the Belgian Congo (2 meetings)
- Christian Pageant in the Congo
- What Next, Congo?
- (Written by Mrs. Helen E. Walter)

Jungles Ahead. True stories of young African Christians.

The Chi Rho Fellowship

PM Pack No. 13

Africa: Prize of the Century (4 meetings)
- Below the Sahara
- The Church Amid Change
- The Church Comes to the Congo
- Frontiers for the Congo Church
- (Written by Mrs. Ella Huff Kepple)

For All Youth

This Is Africa South of the Sahara. Pictures and general facts.

Edge of the Village. One-act play.

Glimpses from Africa. Sixteen pictures.

Africa Place Mat. Eight photos.

Africa Face Sketches. Stories of the photos.

—Mareta Smoot

WORLD CALL NEWS ROOM

Report Passing of Well-known Disciples

THE passing of several well-known members of the Disciples of Christ has been reported. Included are a state Christian Women's Fellowship secretary, who died just before the Denver Assembly, and also a missionary to Japan for thirty-eight years.

MISS MARY ELLEN WHITE, state CWF secretary for Louisiana, Mississippi and Tennessee, died on Aug. 23 while visiting in the home of her sister, Miss Rose White.

Miss White, born in Nebraska, was educated at the University of Nebraska and at Cotner College, Lincoln, Nebr. She was ordained to the ministry in Lincoln in 1928.

In 1927 Miss White became state secretary of the Nebraska Woman's Christian Missionary Society, and for a time Minnesota and North and South Dakota were added to her area of service. In 1950 she became secretary of the Tennessee CWF, and in 1952 she was called to serve the three states of Louisiana, Mississippi and Tennessee.

ROLLIN DELOS MCCOY, missionary of Disciples of Christ in Japan from 1904 to 1942, died at Monmouth, Ill., on Oct. 19. Mrs. McCoy died in 1949.

Mr. McCoy, a native of Illinois, was educated at Eureka (Ill.) College, Union Seminary in New York, and the University of Chicago.

The McCoys made their home in Tokyo where Mr. McCoy taught in Drake Bible College. In 1907 he was made dean of the school, which by then had been expanded to include a high school. Mr. McCoy's close association with the institution continued until 1920. In 1923 the Bible college became affiliated with the Methodist theological school and Mr. McCoy became the Disciple representative. He continued on the faculty until he left Japan in 1942. From 1907 to 1927 he served as mission treasurer, and from 1925 until 1942 he was mission secretary.

Mr. and Mrs. McCoy remained in Japan until the outbreak of World War II. They were then permitted to live in one of the mission residences until repatriated in the summer of 1942 on the S. S. Gripsholm. They were the last of the Disciples' Japan Mission force to return to the United States.

Word has been received of the death of EDWIN CARMICHAEL in Indianapolis in October. He was the brother of Miss Florence Carmichael, retired children's work director for The United Christian Missionary Society.

EDWARD H. FEY, father of Harold E. Fey, former editor of WORLD CALL and now editor of the *Christian Century*, died on Oct. 12 in Rushville, Ind. Services were held on Oct. 14.

JOHN MCKINNEY, only brother of William H. McKinney, executive secretary of the department of men's work of the United Society, died in Boston, Mass., in September.

News Assistant

Roger N. Anderson of Champaign, Ill., has joined the public relations staff of the International Convention of Christian Churches (Disciples of Christ). He will serve as news assistant.

A ministerial student at Christian Theological Seminary in Indianapolis, Mr. Anderson will devote half-time as news writer for the department of public relations of the International Convention. Mr. Anderson holds a journalism degree from the University of Missouri. He has served on two newspapers and has been associated with two industrial publications.

Visiting Fields

C. A. Weesner, executive secretary of the department of audio-visual services of the United Society, is in India where he is working with crews on films for the next mission study which includes India.

Miss Ella Williams returned on Nov. 29 after a two-month tour of refugee resettlement and rehabilitation centers in Europe and the Middle East. Miss Williams directs the refugee program for Disciples of Christ.

Missionary Register

Returning from the field:

MISS PAULINE STARN, missionary in Japan, is in the United States on furlough.

Departing for the field:

MR. AND MRS. E. THOMAS DEHAVEN, new missionaries to India, left the U.S. on Oct. 5. They are now studying in the Missionary Language School, Allahabad, U.P.

Change of field:

MR. AND MRS. JOSEPH WHITMER, former Congo missionaries, have been assigned to Jamaica.

Leaving Post

Jay R. Calhoun, director of ministerial services for the United Society, begins his work on Jan. 1 as assistant dean of the Disciples Divinity House at the University of Chicago.

Births

A son, Kevin Lee, was born on Sept. 28 to Mr. and Mrs. Ronald Anderson, missionaries of the United Society stationed in Wema, Belgian Congo.

A son, Keith Andrew, was born on Oct. 20 to Mr. and Mrs. John Richard Galusha, new Congo missionaries now studying in Brussels, Belgium.

National Honor

Miss Genevieve Brown, retired executive secretary of the department of missionary education of the United Society, was elected an honorary life member of the Commission on Missionary Education in a meeting held recently in Atlantic City, N.J.

Japanese Children Hear Christmas Story

—ICU Photo

The Christmas story is dramatically presented with Nativity figures to Japanese first-graders by Miss Midori Seto, a senior at the International Christian University in Tokyo and a teacher in the university-sponsored church school.

The Other Mother

By ANITA SPEER SMITH

WHEN the shepherds came to the stable in Bethlehem, the animals who lived there stirred and watched them. The shepherds had come to see the new baby, and they talked softly with Mary, the mother, and Joseph for a while. One or two of the shepherds reached out to touch the baby in his soft wrapping-cloth, to feel how warm and little he was; then they went quietly out into the star-bright night.

The oxen and the donkey settled down to sleep, and so did the little gray cat that lived in the donkey's stall. They heard the mother's soft voice, singing to her baby the way mothers do. She sang words and a tune that she made up as she went along. The words went something like this:

The beasts lie down in comfort now,
Blossomy hay is in the mow.
The air they share with us is sweet,
Their bodies warm. The shed has known
Calves and foals: a star unknown
To greet my lamb! Sleep sweet,
Little boy. Shepherds touch
Your wrapping-cloth, a gentle touch
To feel your warmth and littleness.
Sleep, in warmth and tenderness,
Sleep sweet!

The little gray cat remembered the times when she had had her kittens. She remembered how she had stayed with them every minute until they had grown stronger. She remembered how she had sung to them in her own way, purring and hearing their tiny purrs answering.

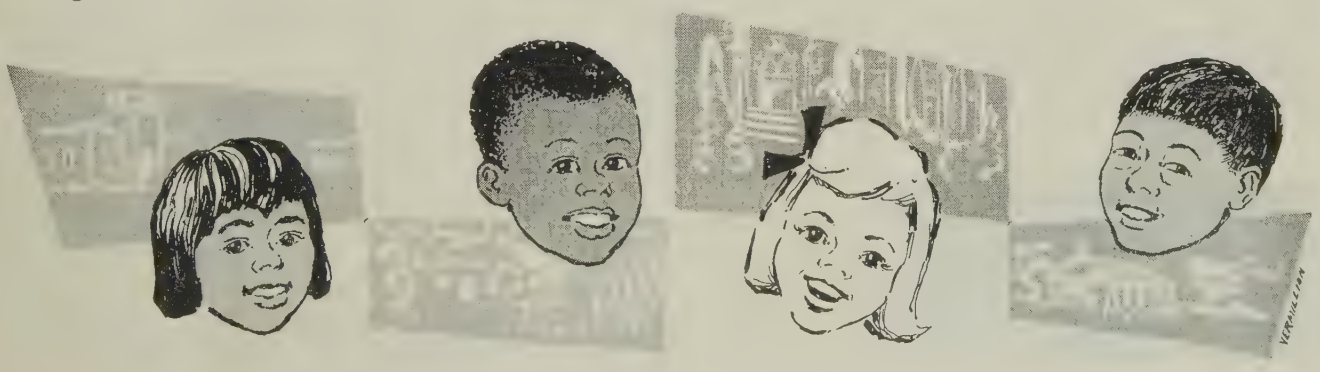
The stable grew still and dark, and yet the little mother cat could pick out shapes around her. She listened and heard snuggling sounds in the straw, over there where the guests were lying. Now she couldn't resist the curiosity that had been pulling her. She stood up and stretched and yawned, and then she delicately tiptoed past the drowsy donkey.

A little light was coming through a gap between the boards of the stable. The mother cat could see Mary with her hand on the quietly breathing little bundle beside her. Beyond them was the long figure of Joseph, lying between his family and the doorway.

Timidly a little gray paw reached up to pat the wrapped-up baby. Like the shepherds, the cat wanted to feel the softness and warmth of the little one whom she could see only dimly. The human mother, watchful but not alarmed, raised her head. For a little while the two mothers looked at each other as if their eyes were sharing secrets. Then Mary rested her head again on her small, flat pillow.

The little cat sniffed daintily at the bed. The innkeeper's wife had spread a coarse linen sheet over clean, dry straw for the guests, and the little gray mother satisfied herself that everything was comfortable and right. She rubbed her head on the manger's corner and humped her back against it. Then her own purring lullaby filled the warm, homely-scented air of the stable. She seemed to be repeating the other mother's song:

"Sleep, in warmth and tenderness,
Sleep sweet!"



BETTER BOOKS FOR CHILDREN

NEW FRIENDS FOR PEPE, by Anne M. Halladay, tells the story of Pepe, son of Mexican migrant workers, who finds the importance of a smile in making friends. Ages. 3-5. Illustrated. *10N217. $1.75*

OUR HAPPY FAMILY, by Mabel Niedermeyer McCaw, describes a small girl's place in family life. Ages 3-5. Illustrated. *10O221. $1.50*

CACTUS, by Virginia W. Struble, tells how a little porcupine discovers he can have friends despite his "difference." Ages 6-9. Illustrated. *10C593. $1.75*

BALTI, by Ella Huff Kepple, chronicles the adventures of a nine-year-old Mexican boy and his pet burro. Ages 7-11. Illustrated. *10B376. $2.50*

GENERAL JIM, by Hazel H. Davis, is the biography of James A. Garfield, from farm boyhood to presidency. Ages 10-up. Illustrated. *10G503. $3.00*

THIS IS GOD'S WORLD, by Mabel Niedermeyer McCaw, explains stewardship to juniors. Illustrated. *10T577. $1.75*

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Book Chat

(*Continued from page 24*)

the simple virtues that lie at the grass-roots of our Protestant faith!

IF Alexander Campbell could read *The Chosen People,* by Osborne Booth, he would be both pleased and surprised. He would be pleased that the old college which he founded should still use the Bible as a text. He would be amazed at some of the content of this book. The modern critical attitude toward Old Testament literature has developed since Campbell's day. This story of the Hebrew people written in narrative style is as modern as the Dead Sea Scrolls. We all know, of course, that the literature of the Old Testament was not written as a chronological narrative, and that to arrange the literature in its sequence is quite a problem of criticism. Dr. Booth has done this intelligently, interestingly, and in good writing style.

Books Mentioned in Book Chat

TRUMPET CALL OF REFORMATION, by Oliver Read Whitley. St. Louis. The Bethany Press. 252 pp. Price, $3.95.

HERE COMES ELIJAH, by Frances Dunlap Heron. St. Louis. The Bethany Press. 281 pp. Price, $3.95.

THE CHOSEN PEOPLE, by Osborne Booth. St. Louis. The Bethany Press. 264 pp. Price, $4.00.

Book of the Month

KNOW YOUR FAITH, by Nels F. S. Ferré. New York. Harper and Brothers. Price, $2.50.

The Christian Literature Commission of Disciples of Christ recommends Nels F. S. Ferré's book, *Know Your Faith,* for December reading. This book was reviewed by C. E. Lemmon in "Book Chat" in the June issue of WORLD CALL.

THE LIVING STORY OF THE NEW TESTAMENT, by Walter Russell Bowie. New York. Prentice-Hall. Price, $3.95.

Here is a simply and beautifully told account of the events in the life of Jesus and the beginnings of the church. The illustrations by Douglas Rosa and the quality of printing and binding supplement Dr. Bowie's skill as a writer to make this an unusually attractive volume.

A MAN CALLED JESUS. A Series of Short Plays by J. B. Phillips. New York. The Macmillan Co. Price, $2.50.

A writer known for his widely praised translation of the New Testament presents here an unusual series of short plays based on incidents in the life of Jesus. The plays were first prepared for presentation by the British Broadcasting Company. They can be produced simply or read by the individual with profit.

ASSURANCES OF LIFE ETERNAL, edited by Margaret E. Burton. New York. Crowell Co. Price, $3.50.

This anthology draws from many sources, Christian and non-Christian, words of testimony as to the faith in the eternal. A beautiful and representative example is the word of James Martineau: "We do not believe in immortality because we have proved it, but we forever try to prove it because we believe it."

THE NINETEENTH CENTURY IN EUROPE. Volume II of a five-volume series, *Christianity in a Revolutionary Age,* by Kenneth Scott Latourette. New York. Harper and Brothers. Price, $7.00.

"The Protestant and Eastern Churches" is the sub-title of this second volume in Dr. Latourette's amazingly comprehensive and readable series. The first volume, which dealt with nineteenth century Catholicism, was widely acclaimed by Protestants and Catholics alike. There can be no higher praise than to say that the new volume is fully up to the author's standards for breadth, scope, accuracy and readability.

THE LAYMAN'S BIBLE COMMENTARY. Richmond, Virginia. John Knox Press. Price, $2.00 each volume; four or more for $1.75 each.

In this 25-volume series the editors and authors try to provide a simple but scholarly introduction to the Bible with passage-by-passage commentaries on the individual books. Church school teachers will find the set especially useful. Five of the 25 volumes are now ready.

YOUR MONEY AND YOUR CHURCH, by Richard Byfield and James P. Shaw. Garden City, N. Y. Doubleday and Co. Price, $3.95.

Two Episcopal ministers offer here a comprehensive study of Christian giving in both theory and practice. They look at the financial practices of churches as well as those of individuals and outline methods for carrying out a successful finance program.

A SERVICE MANUAL, by Samuel Ward Hutton. Fort Worth, Texas. Texas Convention of Christian Churches. Price, $3.00.

This compact, well-organized manual is prepared especially for ministers of non-liturgical churches. As the sub-title suggests, it is also "serviceable for ministers of education, leaders of youth, women, men." It contains much good advice concerning the minister's conduct of his work on many occasions such as funerals, weddings, dedications, consecration services, and homecomings. It is a highly useful little book.

THE VOYAGE OF THE GOLDEN RULE, by Albert Bigelow. Garden City, N. Y. Doubleday and Co. Price, $3.95.

A first-person story of the crew that sailed for the Eniwetok proving ground to protest the testing of nuclear weapons.

THE LAYMAN BUILDS A CHRISTIAN HOME, by Vera Channels. St. Louis. The Bethany Press. Price, $1.75.

This third book in "The Layman Series" is a simply written little volume which discusses helpfully the really basic issues involved in building a Christian home.

THE HOLY BIBLE: REVISED STANDARD VERSION CONCORDANCE REFERENCE BIBLE. New York. Thomas Nelson & Sons. Price, $9.00.

Here is a publishing event to which many

04884x—$14.95
Levant grain Calf, half circuit, imitation leather lined. 256-page Concordance. 100,000 center-column chain references, New Long Primer type, self-pronouncing. 5¾ x 8⅝, less than 1" thick.

02227x—$10.75
Marrakesh Persian Morocco, half circuit, leather lined. Concordance. 64 pages Concise Helps. Jasper type, self-pronouncing, center-column references. BLACK OR RED. 5 x 7⅛, only 13/16" thick.

04434x—$10.95
The words of Christ are printed in red. Morocco grain Calf, half circuit, imitation leather lined. 256-page Concordance. 100,000 center-column chain references, Brevier type, self-pronouncing. 5 x 7¼, only ⅞" thick.

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187x Morocco, hand grained, half circuit, leather lined. Concordance. BLACK, red under gold edges. BLUE, BROWN, GREEN, MAROON, RED, gold edges. $25.00

Also available in many other styles and prices from $3.75 to $35.00

Authorized King James Version
Oxford India Paper

OXFORD UNIVERSITY PRESS

Bible students have looked with expectation. Coming on the seventh anniversary of the publication of the Revised Standard Version, the new edition includes twelve maps, a 192-page concordance with a list of proper names, and 75,000 cross references which appear between the two columns on each page. This concise concordance is taken from the larger Complete Concordance published two years ago. As might have been expected, the electronic brain, UNIVAC, was used in preparing this impressive publication. The delicate job of cross-indexing took 400 hours, as compared with the thirty years scholars took in doing the same job for the King James Version.

Publications Received

THE LAYMAN BUILDS A CHRISTIAN HOME, by Vera Channels. St. Louis. Bethany Press. $1.75.

CHRISTIAN MISSION DIGEST, 1959-60. (Formerly Christian World Facts.) New York. Division of Foreign Missions, National Council of Churches.

THE NEW SHAPE OF AMERICAN RELIGION, by Martin E. Marty. New York. Harper & Brothers. $3.50.

THE RECOVERY OF PURPOSE, by Emile Cailliet. New York. Harper & Brothers. $3.50.

GREAT WOMEN OF THE CHRISTIAN FAITH, by Edith Deen. New York. Harper & Brothers. $4.95.

FINDING GOD THROUGH HEALING, by Carl J. Sanders. Nashville. The Upper Room. 15¢ each; $1.00 for 8; $10.00 for 100.

FINDING GOD IN SCIENCE, by C. A. Coulson. Nashville. The Upper Room. 15¢ each; $1.00 for 8; $10.00 for 100.

AUSTRALIA AND THE UNITED NATIONS. New York. Manhattan Publishing Co. $3.00.

THE LAYMAN'S BIBLE COMMENTARY SERIES: Vol. 1, *Introduction to the Bible;* Vol. 14, *Hosea, Joel, Amos, Obadiah, Jonah;* Vol. 18, *Luke.* Richmond, Va. John Knox Press. $2.00 each, 4 or more, $1.75 each.

KITCHEN COMMUNION, by Cornelia M. Renfroe. Richmond, Va. John Knox Press. $1.50.

IN HIS LIKENESS, Forty Selections on the Imitation of Christ Through the Centuries. Richmond, Va. John Knox Press. $3.00.

PASTOR NIEMOLLER, by Dietmar Schmidt. New York. Doubleday & Co. $3.95.

OUTSIDE THE CAMP, by Charles C. West. New York. Doubleday & Co. $3.00.

THE LIVING STORY OF THE NEW TESTAMENT, by Walter Russell Bowie. New York. Prentice-Hall, Inc. $3.95.

JOURNEYS ON THE RAZOR-EDGED PATH, by Simons Roof. New York. Thomas Y. Crowell Co. $4.00.

THE LEARNED MEN, by Gustavus S. Paine. New York. Thomas Y. Crowell Co. $4.75.

CHRISTMAS, *An American Annual of Christmas Literature and Art,* Vol. 29. Edited by Randolph E. Haugan. Minneapolis. Augsburg Publishing House. Gift edition, $1.50; library edition, $3.50.

SIGNS OF RENEWAL. The life of the Lay Institute in Europe. Geneva, Switzerland. World Council of Churches. 50 cents.

A MAN CALLED JESUS, a series of short plays from the Life of Christ, by J. B. Phillips. New York. The Macmillan Co. $2.50.

MINE EYES HAVE SEEN, an autobiography, by Daniel A. Poling. New York. McGraw-Hill Book Co. $5.00.

CHALLENGE AND RESPONSE, by Max Warren. New York. Morehouse-Barlow Co. Paper, $2.50.

From Clergy-Industry Relations Dept., National Association of Manufacturers, 2 East 48th St., New York 17, N.Y.: PRIVATE ENTERPRISE AND THE STATE—THE MORAL IMPLICATIONS, by Perry E. Gresham; AMERICAN CAPITALISM: ITS REPRESENTATION OF ITSELF, by James L. Vizzard; WHAT DO LABOR AND INDUSTRY HAVE THE RIGHT TO EXPECT FROM EACH OTHER, by Abraham J. Feldman. 10¢ each; $7.50 for 100; $60.00 for 1,000.

STUDY GUIDE FOR CHRISTIAN RESPONSIBILITY ON A CHANGING PLANET. For use with the Report of the Fifth World Order Study Conference and other study materials on international relations. New York. National Council of Churches. 25 cents.

JONATHAN EVANS AND HIS TIME, 1759-1839, by William Bacon Evans. Boston. Christopher Publishing House. $3.75.

FORTY TRUE STORIES OF FAMOUS GOSPEL SONGS, by Ernest K. Emurian. Natick, Mass. W. A. Wilde Co. $2.50.

TEN NEW PLAYS FOR CHURCH AND SCHOOL, by Ernest K. Emurian. Natick, Mass. W. A. Wilde Co. $2.95.

THE YOUNG MINISTER, a novel by Peter Goulding. Natick, Mass. W. A. Wilde Co. $2.50.

SUNDAY TALKS ABOUT CHILDREN OF THE BIBLE, by Joseph Anderson Schofield, Jr. Natick, Mass. W. A. Wilde Co. $2.50.

BIBLE FACTS WITH QUESTIONS AND ANSWERS, by Lura B. Lawrence. Natick, Mass. W. A. Wilde Co. Paper, $1.00.

A FAITH TO LIVE BY, by Harry Hutchison. Natick, Mass. W. A. Wilde Co. $2.00.

MEDITATIONS ON THE LORD'S PRAYER, by Herbert V. Prochnow. Natick, Mass. W. A. Wilde Co. $1.50.

HOW TO SERVE GOD IN A MARXIST LAND, by Karl Barth and Johannes Hamel. New York. Association Press. $2.50.

STUDIES ON BAPTISM, edited by James Gray. Birmingham 12, England. Churches of Christ Publishing Committee, 20 Brighton Road, Balsall Heath. 2 Shillings and Sixpence.

Audio-Visual Suggestions

The scene above is from the new 16mm sound film, *New Faces of Africa*, produced by Disciples of Christ and other communions of the National Council.

NEW FACES OF AFRICA is a new 16mm sound film produced by the Commission on Missionary Education of the National Council of Churches. This film shows the vast continent of Africa trembling on the threshold of freedom. It shows conflicts of the past and present day and the great challenge to Christianity. An African pastor speaks of his efforts to build a strong and self-reliant church. A mission-trained nurse tells of her work among her own people. A Christian chief shows how he has changed old tribal patterns in his village and has developed a modern cooperative. 16mm sound film; 30 min.; rental—B&W, $8.00; color, $12.00.

FACE TO THE FUTURE is a filmstrip which shows conditions in the Union of South Africa when many Africans leave their village homes to work in the mines. Racial problems are illustrated as we see the African in the Union forced to live under segregated conditions of *apartheid.* Silent filmstrip with reading script; color; rental —$1.50 (UCMS); sale price, $6.00 (CBP).

(Available from Audio-Visual Services, The United Christian Missionary Society, 222 South Downey Avenue, Indianapolis 7, Indiana, and Christian Board of Publication, P. O. Box 179, St. Louis 66, Missouri.)

I Love a Little Church

I love a little church
Beneath a stately oak
Just beyond the crossroads
Where the rural folk
Gather on each Lord's Day
For preaching and for prayer
And when amens are over
Still they linger there.

I love a little church
Hard by the fields of wheat.
The people are not many
But the fellowship is sweet.
There earnestness and conscience
And simple faith still glow . . .
Oh, I love a little church
Where rural folk still go!

—MAYME GARNER MILLER

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Old Believers Make a Home

Russian Refugees Settle in Brazil and Transform Land

In the history of Brazil no new land settlement is known as ever having achieved so much in so short a time.

THIS statement was made recently by an official in Brazil. He was commenting on the results of a project in which eighty-five families of Old Believers have been resettled in his country under the sponsorship of the World Council of Churches.

The Old Believers are members of a Russian Orthodox agriculturist group. They were brought from Hong Kong last summer. (See editorial correspondence in November, 1958, WORLD CALL, "Old Believers in a New Land.")

Edgar H. S. Chandler, director of the World Council's Service to Refugees, reported great progress in this program following a visit to Brazil.

Mr. Chandler found that the Old Believers, about 530 persons in all, are now settled on a large plantation in the state of Parana. They are located on the main highway from San Paulo and are near a railway and airport. Their plot consists of approximately 6,000 acres of relatively flat prairie-type land but includes an area—around two per cent of the total—in forest. The land is bordered by brooks.

Brazilian Climate Excellent

"The climate is excellent and enjoyed by the Old Believers," Mr. Chandler says. "The rainfall is adequate and regular throughout the year, and the water supply is sufficient."

The transformation of the land under expert hands amazed the WCC visitor.

"Each family has now completed an extremely well-built wooden house with tiled roof. Most of the families have also built barns for their livestock, and fireplaces and a number of Russian-style Turkish baths.

"The whole area has been neatly finished with posts and barbed wire, dividing the fields and pastures. Each family has also enclosed its own property in the immediate vicinity of the house."

Each family, Mr. Chandler reports, will have approximately fifty acres of land for cultivation. In addition, six acres will be allocated for kitchen gardens. Each family will be given title to its own acreage.

An agricultural expert—the director of the nearby Dutch colony for five years—is living on the plantation and is responsible for the overall agricultural development of the colony for the first year.

"Each family," says Mr. Chandler, "has its own kitchen garden where sweet potatoes, cabbage, soybeans, corn, peppers, tomatoes and other vegetables have been planted. . . .

"Two hundred acres have been planted in buckwheat, and the first crops are being harvested. The crop will provide flour for the Old Believer families and fodder for the livestock.

"One thousand, five hundred acres have been plowed twice, disked and prepared for the sowing of the major rice crops, expected to yield $29,000. Rice has been chosen because, on the basis of experience of the Dutch and Mennonite colonies, this is the surest major cash crop for the first few years of the colony."

Farm tractors and other equipment are being provided through the World Council and are being used by the Old Believers themselves, after careful training. Also cows, pigs, goats and bees have been given to the colonists.

"A number of young men, at one time nearly one hundred, have been working on the Mennonite colony or in the nearby towns. Plenty of work is available for both the men and women, and this should be a major source of cash income. The WCC is encouraging such employment, not only because it provides needed cash but also because it develops contacts and training in the Brazilian language, both of which are necessary for successful integration."

A school building is provided, and the Brazilian authorities have agreed on the allocation of three teachers.

"My observation," concludes Mr. Chandler, "is that these people, healthy, hard working and resourceful, have every reason to expect an increasing degree of economic and social stability and successful integration in Brazil."

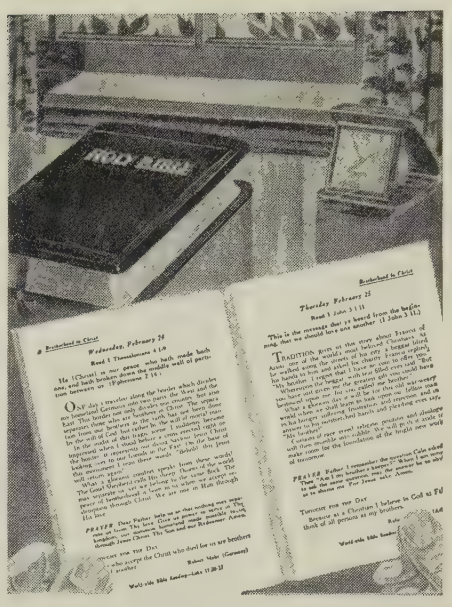
Christmas Is a Family Affair

(*Continued from page* 33)

varying lengths which are fastened to the wire in balanced arrangement. This type of Christmas mobile (so-called) can add sparkle to your holiday as a table or mantel decoration.

Families can have fun together working on things that will make Christmas a festive time. Through it all, the family which remembers why we have Christmas and builds traditions that tie their Christmas closer to the Christ whose birthday it is will receive the greater reward.

Christmas can be a family affair!



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"Now We *Know*!"

(*Continued from page 32*)

the Sunday School and Teaching Methods, while yet another group began with a play-synopsis and made their own dialogue, scenery, stage and props for a short play on the life of Paul.

In this group again the power of print was shown. Some colored Bible stories in comic strip form were available at the book stall. One of them showed the death of Stephen. He was drawn by the artist as kneeling with hands raised and clasped together, and nothing could shake the firm and unalterable conviction of the Institute playgroup that this was *exactly* the way it had actually happened. The printed word has great authority, unbelievable to those who are more used to it. It is shocking to think that communist literature is produced in colossal quantities while Christian materials are so scarce.

Lecture Given on Jesus

Toward the end of each afternoon another lecture was given on the life of Jesus. Then following the evening meal the after-dark program began.

Some evenings we used for study to supplement one or another of the morning lectures, showing slides of the church in the middle ages or of other study subjects. Other evenings we used for movies, mostly religious. We showed two of the Moody Institute's movies on science and the Christian faith, excellent productions both of them. And we showed *Martin Luther.*

As the church hall was so small we moved into the open air for the movies and set up the screen in the church grounds. Hundreds of people came crowding in to see the free movies, of course, and we noticed a score or so of Roman Catholics from the local Roman Catholic congregation. The priest was away, we gathered, so no one had forbidden their coming. They enjoyed the movie very much and applauded wholeheartedly at the end.

Had Variety of Films

Not all our movies were religious. We had one old Hopalong Cassidy film (a firm favorite with the Thai) which had no Thai sound track. So we gave a running commentary and translation over a P.A. system. This is not so difficult. Bang! Bang! sounds the same in Thai.

The Institute had started slowly, but it soon gathered momentum and enthusiasm grew high. Some of the students refused to stop studying for anything, meals, bed-time, even darkness. There was no electric light, of course, and when the kerosene lanterns burned out they still went on practicing hymn singing in the dark of the church dormitory! Hymns at midnight will long be a memory of this Institute!

Many Other Memories

There are a good many other memories, too: the enthusiasm and hard work of the Seminary students and their eagerness to use their own recently acquired knowledge; the way that the group worked together without friction or anything but the best of fellowship; the sight of gnarled old farmers' hands, used to the plow but not the pen, turning over the thin leaves of new New Testaments and writing slowly and carefully in the complex Thai script as they listened to and considered our teaching about their religion and faith; the fellowship of common meals together, and the generosity of our hosts, poor people as they were.

We shall not forget the Sunday services, with the gifts of rice and fruit and basketware given by those too poor to give money. Above all we will remember the hunger and the thirst for knowledge and instruction about the Bible and our common faith which we met everywhere, a hunger and thirst that we could never satisfy no matter how early and late we taught, or how painstaking we were.

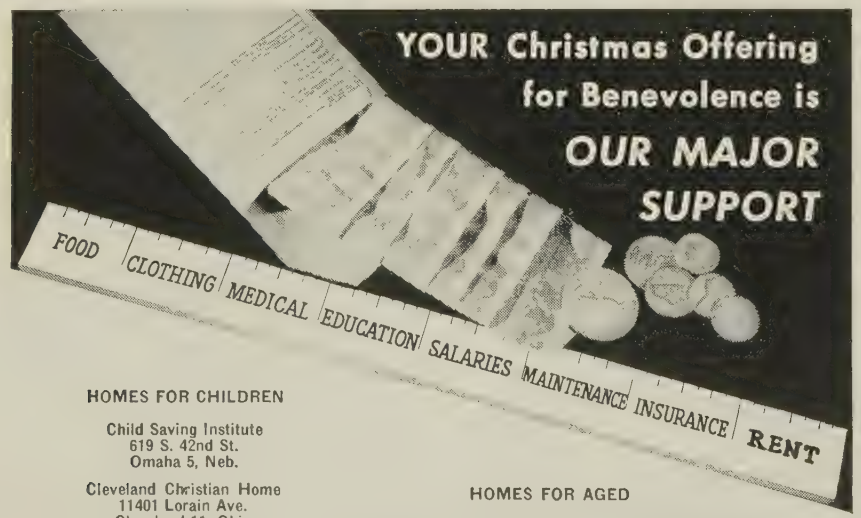
Gave Out Certificates

The last night of the Institute we awarded some certificates to those who had faithfully attended all the time. We showed the play on St. Paul (a great success) and listened to the choir.

Then one of the elders stood up and made a short speech.

"Thank you," he said, "for teaching us so much about Jesus. Now we *know*—and it's like new life for us here."

New life! We felt humbled, yet proud. "For this is life . . . that they may know Thee. . . ." The long preparations, the arduous journeys, the minor irritations and discomforts of life in primitive surroundings, all these counted for nothing when we found such a privilege of service. We had helped some of God's people to "give a reason for the faith that is in them."



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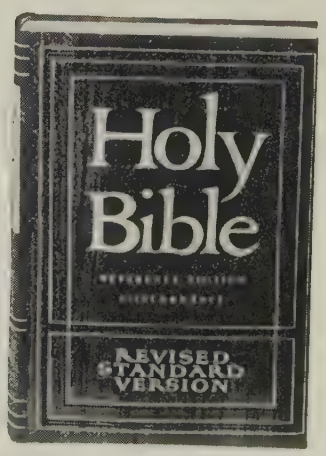
Philippine Christmas

By KATHRYN WHITE*

A REPORTER writing for the *Manila Bulletin,* an English-language daily, said recently that the Philippine Christmas is largely "an amalgamation of foreign elements." The islands' Yuletide season is also one of the longest in the

*Mrs. John White, a missionary in the Philippines with The United Christian Missionary Society, is now on furlough in the United States.

The beautiful story of Christmas... told in words we use today



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world, for it stretches across twenty-two days.

Christmas in the Philippines begins with a tradition of this land. Every morning for nine days before Christmas, Filipino Roman Catholics drag themselves out of bed for services as the church bells ring at 4 A.M. With the exception perhaps of certain hymns and songs and the mass itself, which are parts of the age-old Roman tradition, the rest of this service and the customs surrounding it are truly Filipino.

The practice itself—the nine-day prelude of masses in anticipation of the birth of the Christ-child—originated about 1700 somewhere along the Bicol peninsula on the island of Luzon.

Philippine tradition has it that the first early-dawn masses, or "missa de gallo" (meaning "masses that take place when the cock crows"), took place originally during times of rich and bountiful harvests. There was so much rejoicing that the priest in charge of the locality decided that there should be more than feasting. He introduced among his flock a novena of nine masses, the last of which fell on Christmas Eve.

Incorporating pre-Spanish practices of feasting with religious ceremonies, a festive partaking of local delicacies followed the early dawn masses. After the ninth and the final mass, which was on Christmas Eve, more delicacies were eaten.

Idea Gained Popularity

The idea took a strong hold and soon gathered popularity and spread through the Roman Catholic Philippines. For the young men of today it offers an opportunity to walk with the young ladies. To some it offers an opportunity to show off their strong, young voices and their skill at the guitar as they walk along. Old people relive their youth. During these early mornings, street or village scenes are very different from the usual scenes. The road to the Catholic church is lighted by tissue-paper lanterns, made in the shape of stars, which most home owners have thoughtfully put up in their homes. In the plaza opposite the church the scene resembles a county fair. There are colored lights, blinking; there are torches and carbide or kerosene lamps. Young people often gather outside to sing.

Then there is the walk back home, often with singing; there are vendors along the road to sell sweet, steaming rice cakes. This, too, is a part of the custom—the sweet rice cakes afterwards.

Other Customs Not Native

But other customs of the Philippines are not ones which originated in this land. There is the fire-cracker which came from China. There is the Christmas tree which the Americans brought. There are *cumbanchero* bands with tambourines and castanets, which the Spanish introduced. There is Santa Claus, who arrived with the Americans.

The Philippine Christmas season ends officially with the Feast of the Three Kings. This the Spanish brought. And so on January 6 in almost every home there is some kind of special meal, and on the seventh of January—down comes the Christmas tree, down comes the lantern in the shape of the star, down come the nativity figures. The holidays are over!

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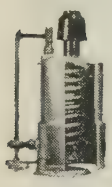

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Mr. Weeks

Home Plan "Tool"

Ministers Express Hopes

EACH month our growing family of WORLD CALL readers is reinforced by additional churches that have put the *Every Home Plan* into operation. When churches adopt the plan they commit themselves to send WORLD CALL into the homes of all contributing members. Some send it to all homes. They regard it as an essential tool of churchmanship.

Among *Every Home Plan* churches not yet reported are the following:

FIRST CHRISTIAN CHURCH, BARTOW, FLORIDA, of which *William P. Weeks* is minister.

NORTHWOOD CHRISTIAN CHURCH, INDIANAPOLIS, INDIANA, where *Theo O. Fisher* ministers.

We quote here briefly from comments of the pastors of these churches:

Mr. Weeks: "WORLD CALL will keep our people better informed on the work and activities of our brotherhood. It will inspire us to do more in the local church, as well as in the brotherhood."

Dr. Fisher: "Northwood has adopted the *Every Home Plan* believing that there should be inspiring and informative literature in every Christian home. I am confident that this will increase our people's interest in the world mission of the church and will keep them informed on the constructive programs of our brotherhood."

Africa Tour

Second Section Planned

BECAUSE of widespread interest in the 1960 Africa mission tour, a second section has been added. Both sections will participate in sessions of the World Convention of Churches of Christ (Disciples) in Edinburgh, Scotland, August 2 to 7. The first section will leave New York about June 6, visiting thirteen countries prior to the convention. The second section will leave on July 29, going first to the Edinburgh convention.

The arrangements for the all-expense tours, which cost $2,800 for each person, are made through The United Christian Missionary Society, 222 South Downey Avenue, Indianapolis 7, Ind.

She Remembered Christian Mission In Her Will

LOIS OMER served for sixteen years in the Indianapolis offices of The United Christian Missionary Society. She lost her life in an automobile accident in May, 1959. But her concern for Christian world mission did not come to an end with her passing.

Miss Omer left a bequest out of her savings, designating the United Society's Division of World Mission.

Because of her interest in books, Lois Omer's bequest will be used to provide Christian literature for people on the mission fields overseas. Mission literacy centers are developing new readers in many lands. Lois Omer knew that there is a growing need for Christian literature. Now, through her bequest, she will continue to help in meeting this need.

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For information and assistance in making a bequest to the United Society write to:

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Here and There . . . With *World Call*

Dear World Call Reader:

Let me remind you again that the special $1.50 subscription rate will be good until January 1 when the new rates go into effect. Now is the time to send us your gift subscriptions for those you want to remember with something they will enjoy for a whole year. Don't delay your order, for you will want the card announcing your gift delivered before Christmas. We will send it as soon as the subscriptions are entered.

And don't hesitate to send WORLD CALL to the men on your list. Sometimes women get the idea that men do not read WORLD CALL. But they do. As an example to prove the point let me tell you about the men in the church in Weston, Missouri.

In Weston it is the men who subscribe to WORLD CALL. As the story came to me, only two women in the church were subscribing. But the men wanted WORLD CALL so they sent in their own order for twenty subscriptions. Of course we have many subscriptions addressed to men and many addressed to man and wife, but the majority are addressed to women.

This does not mean that husbands do not read WORLD CALL. Most of them do, as do other members of the family. And I could name names to prove that point too. However, I believe that Weston is unique in that men are taking the initiative in promoting and subscribing to WORLD CALL. So the next time you hear someone imply that men are not interested in WORLD CALL, just tell this person about the men in Weston, Missouri.

I wish there were space here to reproduce the four-column photograph and write-up of the presentation of one of the World Call plays at First Church, Ocala, Florida. "The Two Travelers" was produced under the direction of *Mrs. Glenn Johnson,* World Call secretary. It was elaborately done. I have written you of this particular play before, and you may have seen it given in your own church. If so, you know that it does not call for stage setting or costuming. But the Ocala women put it on with stage props and full costumes for each of the storybook characters. The photograph and account as given in the paper convince me that Mrs. Johnson should take her company on the road! I think they have missed their calling.

No wonder interest in WORLD CALL continues to grow. If this letter were not over-long now, I could give you accounts from other churches to prove that point also. But it really isn't necessary to prove anything about WORLD CALL, is it? After all, it speaks for itself.

Sincerely,
EVYLIN R. GRIBBLE
NATIONAL WORLD CALL SECRETARY

Next Month

THE January issue of WORLD CALL will carry a six-page higher education feature that will provide help to young people and parents who are facing the question: "A College Education—Why, Where and How?" Persons intimately acquainted with the campus picture will discuss questions of crucial importance in today's higher-education-conscious society. This will be a set of articles all readers will want to keep for their continuing value.

What is the situation in the troubled Union of South Africa? Basil Holt, Disciple minister in South Africa, discusses church and state in his country in an interview.

Among the other penetrating articles in the January issue will be a feature on the world's hungry, by I. W. Moomaw of Agricultural Missions, Inc. It is called "The Present—Let's Face It."

Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes July 1, 1959, to September 30, 1959, Compared with July 1, 1958, to September 30, 1958

	Undesignated and Specific Gifts[1]		Designated Gifts[2]	
	1958-59	1959-60	1958-59	1959-60
Churches	$292,499.97	$337,025.35	$ 93,100.92	$64,191.01
Sunday Schools	15,270.64	18,016.44	3,741.61	2,972.00
Christian Women's Fellowship	192,558.10	193,111.03	4,622.68	5,333.86
Guilds	6,066.58	5,224.39	327.81	472.00
Youth Groups	14,819.90	17,644.63	845.93	1,932.93
Children	2,752.85	2,827.05	1,128.17	1,190.55
Individuals	3,473.82	2,903.72	10,181.46	10,988.43
Blessing Boxes		3,337.00		
Grand Totals	$527,441.86	$580,089.61	$113,948.58	$87,080.78
CWF and Guild Totals	$198,624.68	$201,672.42*	$ 4,950.49	$ 5,805.86

[1]Gifts applying on percentages
[2]Gifts over and above percentages
Gains in undesignated and specific gifts $52,647.75—9.9817%
Loss in designated gifts $26,867.80—23.5789%
*Includes Blessing Box Offerings

Last Column

We Should Listen

IT was not accidental that shepherds and magi took notice of God's break-through into history; both were outside the streams of pious, orthodox Judaism. Wise men saw the star and its meaning from a great distance: in geography and ideas. Religious leaders in Jerusalem were much closer in both space and ideas—but were not stimulated to see. Always, the advantages gained by proximity and expertness are accompanied by liabilities. So the veteran and the expert should listen with eager interest when an amateur or stranger earnestly advocates a novel idea.

—WEBB B. GARRISON
Sermon Seeds from the Gospels (Revell)

Just recently we received our second little girl named "Karen." When the housemother called, "Karen!"—both of these little girls always answered; so she asked "Karen Ann" how she would like to be called "Kay." Karen Ann replied: "I'll go way over here; you call me and see if I answer."

—*Southern Christian Home News*

The Dividing Line

Every church is made up of two kinds of members. First are the faithful, loyal, helpful, regular and dependable. These are the members who keep the church going. Second are the unfaithful, indefinite, careless, critical and undependable who want to be counted in but cannot be counted on. If all church members belonged in this group there would be no church.

My experience has taught me that the dividing line between the two groups is at the point of stewardship. In the first group are those who acknowledge God's ownership of all things by giving a definite percentage of income to the work of the church. . . . It is an act of worship.

—JOHN PAUL PACK
University Church, Seattle, Wash.

It's funny how the people who like to live dangerously always seem to do it behind the wheel of a car.

—*The Link*

The Heart and Soul

Controversy is now a naughty thing, a disqualifying thing. . . . To disagree with anybody or anything is to run the risk of taking oneself out of the money. All this in a country that was born of controversy—a country that wrote controversy into its constitution, that set up its legislative bodies on the theory of controversy, that established its free press in the belief that controversy is vital to information, and that created a system of justice of which controversy is the heart and soul.

—*The New Yorker*

The Continuing Quest

God seeking man—

—man seeking God.

Answered by the good news of

Christmas.

Help sustain those who proclaim

this good news

at home and around the world

through a Pension Fund Gift Annuity.

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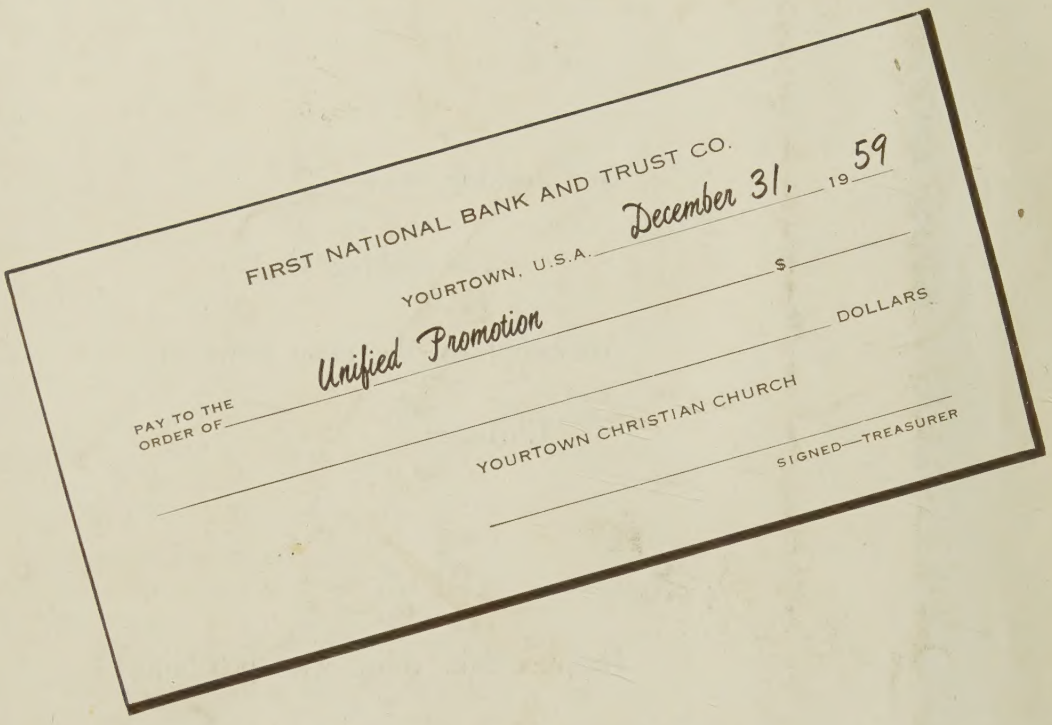

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